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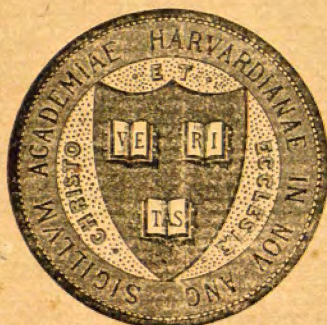


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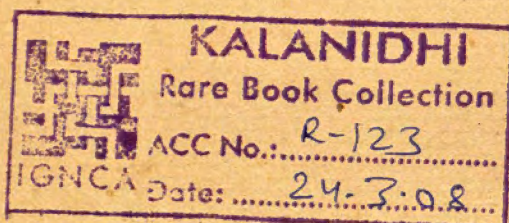
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RĀJA-ÇEKHARA'S KARPŪRA-MAÑJARĪ

A DRAMA BY THE INDIAN POET RĀJAÇEKHARA

(ABOUT 900 A.D.)

CRITICALLY EDITED IN THE ORIGINAL PRĀKRIT, WITH A GLOSSARIAL
INDEX, AND AN ESSAY ON THE LIFE AND WRITINGS
OF THE POET

BY

STEN KONOW

OF THE UNIVERSITY OF CHRISTIANIA, NORWAY

AND TRANSLATED INTO ENGLISH WITH NOTES

BY

CHARLES ROCKWELL LANMAN

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL (CALCUTTA)

FOREIGN MEMBER OF THE ROYAL BOHEMIAN SOCIETY OF SCIENCES (PRAGUE)

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To

PROFESSOR RICHARD PISCHEL

OF THE UNIVERSITY OF HALLE

AND

PROFESSOR SYLVAIN LÉVI

OF THE COLLÈGE DE FRANCE

IN RECOGNITION OF THEIR CONTRIBUTIONS TO THE
HISTORY OF THE HINDU THEATER

This Volume is Dedicated by the Collaborators



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PREFACE OF THE GENERAL EDITOR AND TRANSLATOR.

HARVARD UNIVERSITY has undertaken the publication of a HARVARD ORIENTAL SERIES. The primary object of this Series, as conceived by the two friends most concerned in its establishment, is an historical one, — the elucidation of the history of religions, more especially, of those of India.

The central point of interest in the history of India is the long development of the religious thought and life of the Hindus, — a race akin, by ties of blood and language, to our own Anglo-Saxon stock. The value of the study of religions is coming to be recognized more and more every day. The study tends to broaden and strengthen and universalize the bases of religion, — a result of practical and immediate benefit. Works which promote this study stand first in the plans of the Oriental Series; and they are especially timely now, when so much of the widespread interest in Buddhism and other Oriental systems is misdirected by half-knowledge, or by downright error concerning them. We may add that such works supply the material for the helpful constructive criticism of the foundations of religious belief, to offset the all too abounding destructive criticism of the day.

But to any one acquainted with the ways of the progress of science, it will be evident that the purposes of this Series are not to be achieved wholly by the direct means of publishing books upon the religions of India. The indirect means to its end must be the publication also of works concerning Indian literature and history and antiquities in their manifold diversities of time and of system (Vedic, Brahmanical, Jaina, and Buddhist), and in their considerable diversities of language (Vedic, Sanskrit, Prākṛit, and Pāli).



The work now presented to the world of scholars is the first critical edition of the only Prākṛit drama extant, the Karpūra-mañjarī of Rājaṣekhara, who flourished about 900 A.D. The sacred scriptures of the Jaina religion are written in Prākṛit. And, considering the extreme dearth of books for students of that tongue, it is hoped that this volume, in connection with Jacobi's Handbook, may prove highly serviceable as an introduction to the language of that very ancient religion.¹

"A critical edition of the Karpūra-mañjarī is an urgent necessity for the advancement of Prākṛit studies." Thus wrote Pischel in 1876, in the preface to his Hemachandra, p. xii. For the realization of his long-deferred hope, we have at last to thank one of his own pupils, Dr. Konow, whose work, as I trust, will clearly show the training in rigorous philological method which he has received at the hands of his eminent master.

The interest of this play is largely philological;² but, as is elsewhere shown,³ it is not without its importance for the history of the Indian drama. It abounds in material which may well engage the attention of the student of antiquities⁴ and of folk-lore.⁵ And its allusions to matters of geography or of the calendar, to facts of natural history or to popular beliefs concerning those facts,⁶ challenge the widest erudition of the expositor. It presents questions of broader literary interest, such, for example, as concern the degree to which Rājaṣekhara is indebted for motifs or for modes of expression to his predecessors,⁷ Kālidāsa, Bhavabhūti, Daṇḍin, Bāṇa, and Bhartṛhari. Its literary merit is, on the whole, meagre. The plot is scanty. And the playwright knows little or nothing of the development or depiction of character. Much of its fun is such as is proper to the cheapest vaudeville; so, for example, the parrot incident that is lugged in at iv. 24. The long-drawn discussion of love at iii. 10-19 is invested with a singular negative interest by reason of its sad lack of all nobility of conception.

¹ Pischel's Prākṛit Grammar is now soon to appear. It will mark the beginning of a new epoch in these studies.

² See pp. xxi, 201-3.

³ See p. 196.

⁴ For example, the merry-makings at the Banyan festival, iv. 10-18; palace-life, i. 36;

iv. 9^o ff.; the Magician's homage to the Dreadful Goddess, iv. 19.

⁵ E.g., rain-drops transformed into pearls, iii. 31^a, note; mirage, ii. 40^b.

⁶ Cp. i. 181^b, 20^a, ii. 50^a, ii. 50^b, iv. 18^{ab}. Botanical allusions—passim.

⁷ See p. 204, and, e.g., ii. 10^b, iii. 2^a.



The entrance of the Magician (at i. 21⁸) is signalized by several ribald stanzas which throw a good deal of light on certain pathological phases in the evolution of religion, such as have repeated themselves over and over again in the history of the most varied peoples. To study these phases from a point of widest scope is an essential condition for an intelligent diagnosis of all such vagaries, whether exhibited in the fervors of an American camp-meeting or of a Hindu temple-precinct.

The literary merit of a piece like this, however, is not, in my opinion, to be summed up in any brief and disparaging dictum.¹ The play is surely redeemed from sweeping condemnation by the swing scene (ii. 30-40). Here, specifically in stanzas 30-32, the author shows himself a consummate master, not only of imitative language, but also of metrical forms. And the Sanskrit student must be dull indeed who is not charmed by the liquid music and smoothly swinging rhythm of stanza 30; while the stanzas 33-40, although contravening some of the canons of Occidental taste, are really remarkable for the ingenuity and beauty of their conceits. The King's verses of admiration upon the bursting into blossom of the açoka tree (ii. 47) need no apologist. And the descriptive stanzas (as of sunset, evening, or moonrise, ii. 50, i. 35-36, iii. 25) deserve high praise for their vividness and genuinely poetic sense of the fairest aspects of nature. And some of the "enamored verses"² will bear the test of Occidental criticism,—their tenderness and beauty and dignity unimpeached. The contrasts between the love-lorn solemnity of the King and the mocking badinage of his Jester³ show a command of the shadings of expression that is by no means contemptible.

The Text and the Critical Apparatus.—I need add little to what is said by Dr. Konow, pages xxiii-xxvi, about this part of the work. I am confident that students will appreciate the pains I have taken to have the typography convenient, especially that of the various readings. I regret that these last are so copious; but the exceptional nature of the text must excuse their fulness.

Method of Citation.—The verse-portions are cited by act and stanza and line, the line being indicated by *a*, *b*, *c*, or *d*. The prose clauses

¹ Such as Apte's, in his *Rājāṣekhara*, p. 24.

² Cp. i. 32, ii. 5, 9, 10.

³ For example, at ii. 40¹⁻⁶, ii. 50¹⁻², iii. 29.



between any two stanzas are numbered consecutively with Arabic numerals, and are cited by the number of the act with that of the preceding stanza and that of the clause. Thus iv. 19⁶⁷ is the last clause between iv. 19 and iv. 20. Similarly ii. 0⁵ is used to indicate the fifth of the prose clauses preceding stanza 1 of act ii. It is thus apparent at a glance whether any given citation refers to a passage of prose or of verse.

A simple and sufficient means of citation is absolutely indispensable for any text of mingled verse and prose that is of consequence enough to be studied and cited at all. The editor who fails to provide such means is guilty of flagrant neglect of plain duty and of gross disregard for the time and convenience of students and of his colleagues. By way of punishment he may count upon the seriously circumscribed usefulness of his book and the silent maledictions of those who are forced to use it. Let me here call renewed attention to Ernst Leumann's "Request to the future editors of dramas and post-Vedic prose texts of the Indian literature,"¹ commending it to most thoughtful consideration.

The Glossarial Index.—To the Prākṛit forms of this text I believe that the Index will prove a very accurate and complete concordance. The words of the stage-directions are in Sanskrit and are not included. The English definitions may, I fear, seem inadequate by reason of brevity. It is therefore well to mention that the reader must supplement the definition of any given Prākṛit word by a study of the senses of its Sanskrit counterpart, or by reference to Pischel's edition of Hemachandra's Prākṛit Grammar and Dictionary,² where these are cited. Failing these books, it is hoped that the Translation will serve as an entirely adequate complement to the Index.

The arrangement of the Index demands a word of explanation. Verbal forms are assembled under the Sanskrit form of the root to which they belong when this can be given; otherwise, they are put under the heading of the third singular present indicative of the Prākṛit form. Thus *pa-aḍei* stands under *kaṭ*; while *khuttai* is given under *khuttai*.³ Similarly, *jantia* is put under *yantra*-, while *janta* comes in alphabetic place. Again, *vi-inna* is given under *tṛ*; but *vi-tthinna* and *un-naa* (as

¹ Zeitschrift der deutschen morgenländischen Gesellschaft, xlii. 161.

² Cited by the initials "H." and "HD."

³ For other examples, see my note to ii. 4.



quasi adjectives) and *milāna* (on account of the splitting of the *ml*-group) are set in their alphabetic places and not under *str* and *nam* and *mlā*. I trust that the occasional hints in my notes will reduce to a minimum any practical inconveniences resulting from the arrangement of the Index.

The Translation. — It is a part of the fundamental plans of this Series that none of the texts published in it shall be without a translation. The Series does not aim to consult the interests of Sanskrit students exclusively. For better, for worse, this part of the plan is at all events in accord with the dictates of absolute frankness. The wisdom of the Wise Men of the East is to be estimated by Occidental readers with entire fairness—nothing less, nothing more. And for this reason we may neither withhold its excellencies nor cloak its defects. I am, moreover, strongly persuaded that Indian studies would have exerted much larger influence upon the intellectual life of our day, and would even have made more rapid progress, if the masters of Indology had devoted more of their time to the work of translation and popular exposition. The new recruits for this field must be drawn from the circle of those interested. To enlarge that circle is therefore indispensable. Moreover, the comparative study of literature is now a recognized discipline with clear aims and zealous votaries. And to such students also this translation makes its appeal.

After the Text and Index were completed; I requested Dr. Konow to make a translation; and to my request he acceded with the utmost kindness and promptness. But upon this matter, his own remarks, p. xxii, may be consulted. The play is very difficult to translate. The metaphors, be it for their boldness or their accumulation, are at times most intractable. And often the point of a stanza or phrase requires for its reproduction in English such a command of delicate nuances of expression as cannot be expected of one to whom English is not vernacular. The revising of Dr. Konow's rendering proved to be not feasible. And therefore, after trying and failing to find an American who was both willing and able to translate the piece, I set myself most reluctantly to the delightful and interesting work of making a new version.

Most reluctantly, — because it involved a delay of weeks in the



progress of the labor of issuing the works of my two departed friends, the Atharva-Veda of Professor Whitney and the Visuddhi-Magga of Henry Clarke Warren. This delay has been a sore grief to me, although tempered by the feeling that these Prākṛit studies would at any rate inure to the benefit of my equipment for the completion of Mr. Warren's work.

The translation here presented is accordingly an essentially independent one, of my own making. A good many of the best stanzas I have rendered in metrical form. That I have not so rendered the rest may be set down in part to their intrinsic inferiority, and in part to the extreme pressure under which the keen sense of the above-mentioned delay caused me to do the work. The marked diversities of tone and style¹ I have endeavored faithfully to reproduce in the tone and style of my English.² The translator must be able to *feel* the atmosphere of each of the varying scenes and to adapt his version to their subtle changes.

Almost at the outset it appeared that the translation, unless provided with a running comment, would necessarily be obscure in many points even to the Sanskritist. I hope that no one will find these notes unacceptable. That this portion of the volume is intended in part for non-Indianists, is the reason for writing the *ch*-sound in proper names with *ch* (instead of the usual *c*) and for giving such notes as that on the Asuras at ii. 31^b.

Scant as the action or stage-business of this play may be, it is the interpreter's duty to make it intelligible to the otherwise unaided student. In the introductory paragraphs, therefore, pages 213-222, I have done my best to make clear the sequence of the inferential as well as of the explicit parts of the action, and likewise the place and time of each element thereof.

One little detail perhaps needs a word from the prefacer, to wit, the version of *piya-vaassa* as 'old man.'³ The German *hoch* = 'high,' and *Abend-zeit* = 'even-tide.' So Prākṛit *piya* = 'dear,' and *vaassa* = 'friend.'

¹ Well illustrated at ii. 40² ff. Or compare i. 16¹ ff. with i. 18¹ ff.

² For this reason, readers whose native tongue is not English may find occasional

colloquialisms for the explanation of which no dictionary less complete than the Century Dictionary, for example, will suffice.

³ See note to i. 18¹⁷.



But it is hardly less grotesquely incongruous to render *piya-vaassa* by 'dear friend' than to render *Hochzeit* by 'high tide.' The connotation of the colloquial "old man," as used even by very young men to one another, with all its suggestions of jovial good-fellowship, shows for itself how fatally misleading a wooden literalness may be.¹ We all know that a *green black-berry* is *red*.

There are some things in this play which are repellent to a mind that is bred to the large variety of wholesome interests² that characterize our best modern life. Instead of making the offensive ideas conspicuous by the thin veil of an occasional Latin phrase, I have judged it better to give them in English, simply toning down their more drastic features.

Wer den Dichter will verstehen
Muss in Dichters Lande gehen.

Never was the truth of this couplet brought home to me with more force than in the making of this translation. My own sojourn in India was, alas, too short to absolve me from dependence upon books. I was therefore glad to have the help of the native scholiast, Vāsudeva. No other scholia were accessible to me. And I gratefully record my indebtedness to Roxburgh's *Flora Indica*; and to several of the systematic Sanskrit treatises on plants and minerals, mentioned below, p. 177; and, last, not least, to my venerable friend, Böhtlingk. I am glad to bear the shame of not having realized earlier the profit to be had from his *Hemachandra* as an aid to the study of Sanskrit synonymy, if by this confession any are led to heart the excellent words of three and fifty years ago with which he closes his preface:

Ich bin überzeugt, dass mit dieser neuen Ausgabe Vielen gedient sein wird; nur Einer, der es sich zum festen Vorsatz gemacht zu haben scheint, bei seinen Sanskrit-Studien nie an die reinere Quelle zu gehen, wird zu seinem eigenen Nachtheil und zu aller derer, die seine Werke

¹ COROLLARY. — Taking due account of the diversities of tone, I have rendered *vaassa* by 'my man' at ii. 62; by a slightly impatient 'man' at iii. 21; and by a dignified and stately 'O friend' at iv. 51.

² We must remember that these were often utterly lacking to the Indian villager. The Sanskrit student may make this point clear to himself by consulting in the lexicons the articles upon *grāma* and its derivatives.



benutzen, nach wie vor Alles bei Seite liegen lassen, was auf diesem Gebiete erscheint.

It is fitting, in this fourth volume of the Series (the first to contain a preface from the General Editor), to acknowledge the twofold indebtedness of Harvard University to an alumnus, Dr. Fitzedward Hall, of the class of 1846. He has, on the one hand, honored his Alma Mater by his achievements in Oriental¹ as well as in English philology; and, on the other, he has made to the Library of the University a gift which is unique. With pride of nativity² and with loyalty to his college unimpaired by years of absence, he has given to it his rare and early Indian printed books, and — what is more — his precious collection of Sanskrit manuscripts.³ These manuscripts, with some five hundred purchased by me in Western India, constitute the largest and most valuable collection of the kind in America. It is my fervent hope that they may be of much service in realizing the plans of this Series, not only directly, but also by way of stimulus to Oriental research.

C. R. LANMAN.

HARVARD UNIVERSITY,
March 31, 1900.

Postscript. — July 8, 1900. In the meantime, I have submitted the proof-sheets of the entire translation to Dr. Konow, and he has returned them all with many useful suggestions of improvement or correction. For these it gives me great pleasure to make public acknowledgment of my sincere thanks.

¹ Students of English, considering the part he has borne in the production of the great "Oxford English Dictionary," and the marvellous learning thereby attested, might well enough be excused for not knowing that he had, long before, attained distinction as an Indianist. The first Sanskrit texts ever published by an American were his editions of *Ātmabodh* and *Tattvabodh* (Mirzapore, 1852). And his early writings on

Indian philosophy, dramaturgy, epigraphy, etc., are still cited with deference by the best authorities of to-day.

² His ancestor, John Hall, immigrated just 270 years ago from England to Charlestown, about three miles from the seat of Harvard College.

³ Acquired during long official residence in India, as Professor at Benares and as Inspector of Public Instruction.



PREFACE BY THE EDITOR OF THIS TEXT.

TWENTY-FOUR years have passed since Professor Pischel, in the preface to his edition of Hemacandra's Prākṛit grammar, declared a critical edition of the Karpūramañjarī to be a necessity for the advancement of Prākṛit studies. Rājaçekhara has been highly esteemed for his proficiency in the Prākṛits, and it was to be hoped that a careful edition of his only Prākṛit play might throw some light upon the linguistic history of India. But unfortunately, the materials then available proved to be insufficient. Since that time new manuscripts have been found, and some years ago Professor Pischel proposed to me to undertake the work, and at the same time he kindly put at my disposal the collations which he had formerly made with the view of editing the play himself. Though regretting that the edition should not proceed from his master's hand, I thankfully accepted his proposal, as he declared it impossible to find the leisure necessary for the work himself.

I have myself collated only the manuscripts NRSTUW. For ABCP, I used the collations made by Professor Pischel; and Dr. Lüders kindly collated O for me.

In the notes I have quoted all truly various readings. I leave unmentioned the ya-ṛuti and the dental n in the Jaina mss.; whereas, in the readings of STU, I have always transcribed the dot + consonant as double consonant. I also pass by all evident blunders in silence. The anunāsika is generally indicated by the same sign as the anusvāra; and this fact must be remembered in using the critical notes.

The chief aim of this edition then is a linguistic one. But besides, I have also been guided by another consideration. I often had to regret that no chrestomathy of the Prākṛits of the plays exists, and it was my hope that the Karpūramañjarī might be used as such one. This consid-



eration has also, to some extent, influenced my work. Thus I have, in some places, introduced the peculiar forms of the two dialects, even against the reading of all manuscripts. Further, the vocabulary is composed with the aim to serve students learning Prākṛit. To study those dialects it is, naturally, necessary to know Sanskrit, and I therefore always refer to the corresponding Sanskrit form, where this is possible. I have not made any attempt to give an etymological index, nor have I intended to furnish a vocabulary which might be sufficient without knowledge of Sanskrit.

From the same point of view I did not think it convenient to add a translation. And I was also convinced that it should be impossible to me to translate such an intricate text satisfactorily, as long as English was not more familiar to me. On the other hand the general editor, from quite another point of view, thought it necessary to add a translation. Upon his request I therefore made an attempt to render the text in English. But I soon felt how unsatisfactory my work must be, and what I sent Professor Lanman can hardly be called more than a rude paraphrase. I was therefore very glad to hear that he would work out a translation himself.

My best thanks are due to those who have, in various ways, aided me in the work, to Professor H. Jacobi, Dr. H. Lüders, and Dr. A. Stein; to the government of Madras for the courtesy and kindness with which it forwarded new materials to me; but above all to Professors Pischel and Lanman. To the rich knowledge and kind benevolence of the former I never appealed in vain, and though overloaded with other works, he has kindly read the proofs of text and vocabulary. And the kind interest which Professor Lanman has taken in my work, and the unselfish assistance which he has rendered me, cannot, in any respect, be measured from his prefatory remarks.

STEN KONOW.

UNIVERSITY OF KRISTIANIA,

June 29, 1900.



CRITICAL ACCOUNT OF THE MANUSCRIPTS.

The Text. — This edition of the text of the Karpūra-mañjarī is based upon the following manuscripts :

A. Jaina ms., 8 leaves, with 9–13 lines on each page; $9\frac{1}{2}$ inches by $4\frac{1}{4}$ inches. Contains javanikāntara i. See Bhandarkar, Report on the search for Sanskrit mss. in the Bombay Presidency during 1882–83, Bombay, 1884, p. 156, no. 418. The colophon reads: iti çrikharatānavabhogaṇadinamañjirījīvasāgarasūriçīṣyavācanācāryaviracitāyām karpūramañjarīmahānāṭikāyām prathamam javanikāntaram vivṛttam idam || çrī || çrī || rājanpure likhitam || rājanpure likhitam ||. Vācanācārya must be the author of a commentary on the Karpūramañjarī. Of this commentary a few traces are left. An incorrect ms. Aspirates are doubled; nd is often substituted for nt. Codex A is therefore possibly copied from a South Indian original. Cp. Pischel, Nachrichten, Göttingen, 1873, 206 ff.

B. Jaina ms., 8 leaves, with 15 lines on each side; $10\frac{1}{2}$ inches by $4\frac{1}{2}$ inches. Prākṛit text, Sanskrit translation, and some glosses. Contains javanikāntara i., the beginning of ii., as far as hidaāvajjam (ii. 1³), and the end from sā rayanamayī (iv. 19⁶⁵). See Kielhorn, Report on the search for Sanskrit mss. in the Bombay Presidency during 1880–81, Bombay, 1881, p. 83, no. 22. The colophon reads: iti çrikarpūramañjarīnāṭikā kasya [!] samāptā. sam. 1600 varṣe çrīmahīmanagare.

C. Jaina ms., 11 leaves, with 8 lines on each page; $9\frac{3}{4}$ inches by $4\frac{1}{2}$ inches. Fol. 3 is wanting. Contains javanikāntara ii. See Bhandarkar, l.c., p. 156, no. 419. The colophon reads: iti çrikhugatāṇanabhogaṇa-çrījīvasāgarasūriçīṣyavācanācāryaviracitāyām karppūramañjaryyām dvitīyām javanikāntaram vṛttam || çrī || ciṭṭhādu edam likhidam dāva dīṇeso diyo mahio | ehi payatṭadu samto saccam saccam kuṇanto vva || 1 || rāyapuraṭṭhidenā udiyajādisirorattasirinarasimhasūṇujādenā likhidam jjeva | Kappūramañjarīnāḍaam. Codex C has the same peculiarities as A, and seems to be a continuation of that ms.

N. A modern Nāgarī ms., 16 leaves text, 13 leaves translation, with 15 lines on each page; 13 inches by $8\frac{1}{4}$ inches. The water-mark has the date 1859. Several lacunas. Conclusion of the text wanting. See



Weber, Verzeichniss der Sanskrit- und Prākṛit-handschriften der Königl. Bibliothek in Berlin, Berlin, 1886, no. 1558. The doubling of the aspirates and the occasional writing of *nd* for *nt* point to a South Indian origin; and forms such as *ḍimṇa* for *ḍimbha* and a few instances of *ya-ṣṛuti* (or writing of an intervocalic *y* in cases of secondary hiatus, as in *rayana* for *raana*) show influence from Jaina mss.

O. A modern Nāgarī ms., 21 leaves, with 18 lines on each page; 10½ inches by 9½ inches. Prākṛit text with some glosses. Sometimes corrections in the margin. In a few places defective. The ms. was copied after the year 1830. See Aufrecht, Catalogue of the Bodleian mss., p. 146^b, no. 313.

P. Copy from a Jaina ms., 46 leaves, with 15 lines on each page, 11¼ inches by 5¾ inches. Complete text and translation. Modern and very incorrect. See Kielhorn, l.c., p. 83, no. 23. After each *javanikāntara* is the following colophon: *iti ṣṛimatsūryavamaṇodbhavasahigilakulāvataṃsaṣṛimatprayāga* (i. and ii., *prayoga*) *dāsāṃgajaṣṛipremarājavaracite karpūrakusumanāmnī karpūramamjarībhaṣye . . . yavanikāntaram samāptaṃ*. Ends: *ṣubham bhavatu || samvat 1931 prathamāṣṣāḍhaṣṭakla-pakṣe tithāu ṣaṣṭyām ṣaṇivāre likhitam idaṃ vyāsagopīdāsātma-jena || malākhyanāmnā || ṣṛijayaṣṇilanagare ||*.

R. Copy of the ms. no. 417 of the Raghunatha temple library. See Stein, Catalogue of the Sanskrit manuscripts in the Raghunatha temple library of His Highness the Maharaja of Jammu and Kashmir, Bombay, 1894, p. 77. I owe the possession of the transcript to the kindness of Dr. Stein, who had his assistant, pandit Sahajabhaṭṭa, make it for me. Incorrect; some lacunas; conclusion wanting. Text, with the commentary of Vāsudeva.

S. Copy of the Tanjore ms., no. 10634, prepared for me through the liberality of the government of Madras. Text with some lacunas. See Burnell, Classified index to the Sanskrit mss. in the palace at Tanjore, London, 1880, p. 168^a. Grantha letters.

T. Copy of the Tanjore ms., no. 5253, made for Professor Pischel at the request of the late Dr. Burnell. Complete text, with some lacunas. Very incorrect. See Burnell, l.c.

U. Copy of the Tanjore ms., no. 10633^a, Grantha, prepared for my use. Text with Sanskrit version. Some lacunas. See Burnell, l.c.

W. Jaina ms., 21 leaves, with 13-14 lines on each page, 10½ inches by 4½ inches. Complete text, with marginal paraphrase. See Weber, no. 1557. The colophon reads: *samattā kappūramamjarī nāma pādikā mahākaiṇo sirirāyasehassa kadā . . . samvat 1520 varṣe ṣāke*. The groups *ṭṭh* and *ddh* are, as a rule, not to be distinguished in this ms.



Commentaries.—Furthermore, I have used the following commentaries: Vāsudeva's gloss in the Raghunatha temple ms. and in the edition of our play in the Kāvya-mālā.

K. The commentary of Kṛṣṇasūnu in a transcript of the Tanjore ms., no. 10633^b, belonging to Professor Pischel (see Burnell, l.c.). A new copy was given me by the government of Madras together with S and U.

J. Pītāmbara's Jalpatiratnamañjarī (Kielhorn, l.c., p. 65, no. 242), collated by Professor Pischel. This is a different work from that contained in the corrupt mss. described by Weber, l.c., nos. 1559, 1560.

Among these mss. we can distinguish two distinct groups: a South Indian group, comprising STU; and a Jaina-group, to which belong ABCPW.

STU agree in most particulars and must be traced back to a common source. The doubling of a consonant is indicated by a dot before the consonant; lingual *l* is substituted for dental *l*; etc. Moreover, where the discrepancies between the manuscripts are very considerable, STU have, generally speaking, the same reading. Thus e.g. i. 6, 7, 8³, 9, 10, 14², 18¹³, 20^{1,2}, 22^a, 32¹; ii. 29^c, 34^a, 41⁵; iii. 4^{1,5}, 5², 8^a, 20³, 22⁸; iv. 1^b, 9^{5,8}, 18^{20,21}, 20⁹, etc. And in the South Indian group, STU, the conclusion (which is entirely missing in the Jaina group) is different from that in NO (R is incomplete).

Burnell was of opinion that T was copied from S. But in iv. 24, T and U agree, as against S. See also i. 20³⁰, 21^b, 30^a, 33^d; ii. 41⁹, 42³; iii. 1^d, 3^{8,9}, 4^{a,5,8,9}, etc. It must therefore be concluded that T is copied from U, perhaps with corrections from S (cp. ii. 11¹, 16^b, 41^{9,10}; iii. 22⁹, etc.). The commentary of Kṛṣṇasūnu agrees with this group; and in the final stanza, with S.

The Jaina mss. are characterized by some common blunders and omissions. Cp. *rīdīāu*, i. 1^d; further, i. 7, 19⁷, 20¹¹; iii. 4¹, etc. Moreover, the complete absence of the conclusion in all these mss. is too extraordinary to be a mere accident. In many readings also, this group differs from the other mss. Cp. i. 9^{a,b}, 15^d; ii. 11^b, 48^b; iii. 1^b, iv. 2¹⁰, 6^d, etc.

Among the Jaina mss., B and W are relatively old. B is very corrupt; W is much better. Both are North Indian mss. B was copied in Mahim (in the Rohtak District) and bought for government in Bikaner. The origin of W is not known.

A and C are attributed in their colophons (which mention the lost commentary) to Vācanācārya, the pupil of Jinasāgara, "the sun in the sky of Kharatāṇa." "Jinasāgara was the first high-priest of a new branch



of the Kharatara sect, which was established in 1630 A.D.," says Bhandarkar, l.c., p. 44. Cp. Klatt, *Indian Antiquary*, xi. 250, and *Specimen of a literary-bibliographical Jaina-onomasticon*, Leipzig, 1882, p. 39. A and C were copied in Rājānpur, Punjab, perhaps from a South Indian original. See above; cp. also the reading *gauttānā* in A, i. 19⁵.

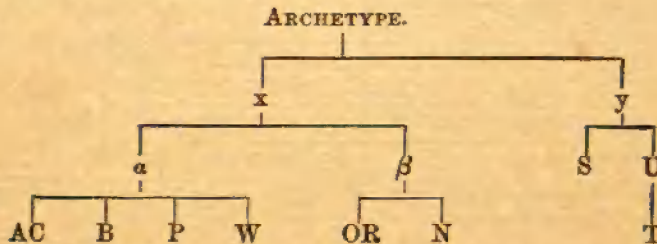
P is a modern transcript, copied and bought in Jesalmir, from a Jaina mss. It is perhaps in some places influenced by the South Indian group (cp. i. 12⁸; ii. 45^b, etc.); but it is clearly shown to belong to the Jaina group by the agreements mentioned above, p. xxv.

The remaining mss., NOR, are all quite modern. They generally agree with the Jaina group, as against STU; cp. i. 18^{8,9,13}, 20^{1,2}, 22^a, etc., and consider, above all, the blunder which they have in common at ii. 28^c. They therefore seem to be derived from the same source as the Jaina mss. On the other hand they have so many common blunders and various readings that they must be classed apart; cp. i. 8^b, 9^b, 10^b, 15^b, 18^{10,19}, 20⁷, 34^c; ii. 1³, 6¹⁹, 29^a, etc. In the first act, N shows a nearer connection with R, as at i. 7, 8, 12⁸, 13¹, 15^a, 16^{1,3}, 20³⁴, 32², 34^{b,25}, 35^c, etc. Both N and R have the aspirates doubled in the South Indian way.

O and R are much more closely connected; cp. the critical notes to i. 4¹. Some common blunders, which are not mentioned in the critical notes, point in the same direction: such are *joeham* instead of *jonham*, i. 1^d; *ñihittagā-* instead of *-gga-*, i. 4^c; *esya* instead of *ettha*, i. 12^b; *lagohim* instead of *laggehim*, i. 16^d; the very frequent writing of *d* instead of *ṭṭ*, etc. Many other readings are common characteristics of O and R: see i. 4¹⁰, 5⁵, 9^b; ii. 0⁵, 12^b, 25^b, 29⁹, 31^d, 42^{23,27}; iii. 1^b, 22^{5,6}; iv. 9^{5,8}, etc.

NOR also sometimes differ from each other. Especially we find not seldom that N agrees with the South Indian group (cp. i. 4^{d,2,17}; ii. 31^d; iii. 20¹¹; iv. 20¹¹, etc.) and OR with W (e.g., ii. 45^b; iii. 16^c; iv. 9^{b,8}, 17^a, 18³⁸, 20⁴, etc.). But still NOR must be classed together.

The manuscripts of the Karpūramañjarī must therefore be classed according to the following diagram:



PART I

TEXT AND CRITICAL APPARATUS

OF THE

KARPŪRA-MANJARĪ

EDITED BY

STEN KONOW



ABBREVIATIONS

For explanations of abbreviated forms of titles under which certain books have been cited, see the Chronological List of Books, etc., pages 175 to 177.



भहं होउ सरस्ईअ कइणो एन्दन्तु वासाइणो
 अणाणं पि परं पअट्टउ वरा वाणी छइल्लप्पिआ ।
 वच्छोमी तह माअही फुरउ णो सा किं च पञ्चालिआ
 रीईओ विलिहन्तु कक्कुसला जोएहं चओरा विअ ॥ १ ॥

अवि अ^१ ।

अकलिअपरिम्भविब्भमाइं अजणिअचुच्चणडधराइं दूरं ।
 अघडिअथणताडणाइं णिच्चं णमह अणङ्गरईण मोहणाइं ॥ २ ॥

नान्यन्ते^१

स्थापकः ।

ससिहराडमराडणाणं छम्मुहणासाणं सुरअणपिआणं ।

1^a ABPWNORT भोदु, SU होदु. — AB
 सरस्ई, W °ईय. — A कइययो, B
 क इणो. — TU णंदंदु.

1^b STU वि. — ABWNR पअट्टदु, P पेय-
 द्दु, O यअवट्टदु, STU पवट्टदु. — ASTU
 परा. — T घउल्लंप्पिआ.

1^c W वत्थोमी, N वत्सोमी. — ABPWSTU
 मागही, O माअही. — ABPWR फु-
 रदु, N फुरदु, T पुणउ. — B णा. —
 WO किं पि. — N पंचाडिआ.

1^d ABPW रीदीआउ, NORT रीदीओ. —
 A लिहंदु, B विलहंतु, W लिहंतु, S
 °हंदु. — BW चउरा इव.

1¹ BWST omit. — T transposes verses
 2 and 4.

2^a AT °विब्भमाइं. — O अभणिअ°. — B
 °चुंखणाइ. — A °हंखराइं, P °हंहंखराइं,
 STU °राइ.

2^b AN अघणिअ°. — ABPWORS °घण°,
 N °दयण°. — A °ताडणाइं, BSTU
 °णाइ. — ANT मोहणाइं.

2¹ AN नां सूत्रधारः, B नादंते सूत्रधाराः,
 W नादंते सूत्रहारः, OS omit ना° स्या°;
 RT अवि अ.

3^a T °खंड°. — P °मंडणायाणं. — AB
 समोहणासाणं, BWO समोहणासाण, P



गिरिसगिरिन्दसुआणं संघाडी वो सुहं देउ ॥ ३ ॥

अवि अ¹ ।

ईसारोसप्पसाअप्पणइसु बहुसो सग्गगङ्गाजलेहिं

आमूलं पूरिआए तुहिणकरकलारुप्पसिप्पीअ रुहो ।

जोएहामुत्ताहलिल्लं णअमउलिणिहित्तग्गहत्येहिं दोहिं

अग्घं सिग्घं व देन्तो जअइ गिरिसुआपाअपङ्केरुहाणं ॥ ४ ॥

परिक्रम्य नेपथ्याभिमुखमवलोक्य¹ । किं उण णट्टप्पउत्तो विअ दीसदि अम्हाणं

कुसीलवाणं जणो² । जदो एक्का पत्तोइदाइं सिअआइं उच्चिणेदि³ ।

इदरा कुसुमावलीओ गुम्फेदि⁴ । अस्सा पडिसीसआइं पडिसारेदि⁵ ।

संमोहणासाण, N संमोहणासाणं, SU संमोहणासाण, T कम्महणासाण.

3^b B सिरिसिगिरिंद, P गिरिसि. — A °सु-
दाणं, B °सूयाणं. — NU संघाटी, R
संहाली, T संघाटि. — NSTU ओ. —
P दिसउ, NO देदु.

3¹ BT omit.

4^a ABPWNOSTU °प्पसाद°. — ABPWNOR
°प्पणदिसु, T °प्पणदिसु. — O सयांगा°. —
BW °जलेणं, P °जलेण.

4^b APWNORT पूरिदाए, B परिदाए. —
ORTU तुहिणअर°. — R °अला°. —
A °सुप्पोई, BW °सिप्पोई, P °सिप्पोई,
SU °सुत्तोई, T °सुत्तोअ.

4^c T दुक्क° instead of जोएहा°. — BR
°मोत्ता°, O °मेत्ता°. — P °हल्लिल्लं. —
mss. गद°. — T °मुउड°. — AP
°णिहत°. — A °हकेहि, BPSTU °हत्येहि.

4^d A छ, NSTU omit. — AB दंतो, N
दअंतो, STU ददंतो. — ABWNR
जअदि, P जयति, T जरअइ. — ABP
गिरिसुदा°.

4¹ A omits. — B सूत्रधारा परि°, P सूत्र-
धार नेपथ्याः इतिमुखमवलोक्य. WN सू-
त्रधारः परि°, OR नाट्यंते सूत्रधारः परि°,
T नाट्यंते स्थापकः परि°.

4² ABPWN पुण. — A °पयदो, BWNOR
°पअट्टो, P °पयट्टा, SU °प्पअट्टो, T °प-
उट्टो. — O दिसइ, N दीसति, STU
अ° कु° जणो दीसइ. — BPW अम्ह.
— BP कुशीलवाण, W °वाण, T हुसो°. —
ABWR पवंचो, P पवंचो, O वग्गो.

4³ A पत्तोचियाई, B यत्तोचियाई, PO पत्तो-
चिआइं, W पत्तोच्चिआइं, N पत्तोचिआइं,
R यत्तोचिआइं, SU पत्तोइआइ, T पत्तो-
चिआइ. — A सिचयाई, B सिचियाइं
सियं, P सिचयाइं, W सिचि°, N सिह°,
O सिचआइं, STU °आइ. — AP उ-
च्चिणेदि, B उच्चणेदि, SU °णेइ, T उ-
च्चिणेदि का वि लहुवस्सिआओ पट्टए घट्टइ.

4⁴ A अयरा, BPWNORSU इअरा, T ईअरा.
— SU °वली. — B गुंफदि, STU गुंफेइ.

4⁵ N पडिसाईं, T °आइ. — A पडिसारयदि,
P परि°, W पसारेदि, SU उवणेइ.



कां वि हु वणिआओ पट्टए घट्टेदि⁷ । एसो वंसो ठाविदो ठाणे⁷ ।
 -इअं वीणा पडिसारीअदि⁸ । इमे तिखि वि मिअङ्गा सज्जीअन्ति⁹ ।
 एस पक्खाउज्जाणं हलबोलो सुणीअदि¹⁰ । एदं धुवागीदं आल-
 वीअदि¹¹ । ता किं पि कुडुसं हक्कारिअ पुच्छिस्सं¹² । नेपथ्याभिमुखमवलोक्य
 संज्ञापयति¹³ ।

प्रविश्य¹⁴

पारिषास्विकः । आणवेदु भावो¹⁵ ।

स्यापकः । किं उण णट्टप्पउत्ता विअ दीसध¹⁶ ।

4⁶ T see above, at i. 4³. — B चि, P पि.

— B हुए, PNR omit; O खु, SU बहु. — A पट्टए वणिआउ, B पट्टए वस्सिआउ, P सुहवणिआउ प°, W प° वणिआउ, N वणिआयट्टिओ प°, O प° वणिआओ, SU वस्सिआ वट्टए. — AP वट्टदि, BWNORT वट्टेदि, SU घट्टेद.

4⁷ ABWNORT एस. — A वंस, B वंसे. — A ट्टविदि, B वविदो, PW ठविदो, N ठिदो, O ढाविदो, SU ओट्टट्टाविअट्टाणो, T ओट्टट्टाविदट्टाणो. — A ठाणोदं, BWR ठाणो, O ढाणे.

4⁸ N वीणं. — A परिसरियदि, B पडिसंसारी । आदि, N °सारेदि, O °सारिअदि.

4⁹ W इमे, SU इमे वि. — BSU ति, P तिण, N तीणि. — BPNRT omit वि. — WO सुअंगा. — A सज्जीयंदि, B मज्जीयंति, P सज्जीयंते, W सज्जिज्जंति, STU °अंदि.

4¹⁰ After एस A inserts कंसालताल, BW कंसतालाण, P कंसतालाणु, NORSTU कंसतालाणं. — B पक्खाउज्जाण, P प-खवाउज्जाणं, W पक्खाउज्जाण, N पक्खा-वुज्जाणं, OR पक्खालणुज्जाण, STU

अप्फालोप्फालण. — A कोलाहलो, B हल-वालो, P हलउलो, W हलवोलो, NORSTU हलहलो. — ABPWNR omit सु-णीअदि.

4¹¹ P एवं पदं, W एवं, STU इदं. — OR धुआगीदमा°, STU °गीदअं; A adds ति. — P आलवीदि, S omits; U विज्जप्पेद.

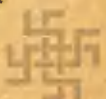
4¹² P किं संदेहेण, O कं वि, SU किं ति, T अहं वि. — A कुटुंबं, BP कुटुंबं, W कुटुंबं, N कुटुंबं, O कुटुंबादो. — P हकारिय, T हंकरिअ.

4¹³ A omits; BWNOR °मुखं संज्ञापयति, P °मुखमवलोकयति.

4¹⁴ A ततः प्रविशति पारिषास्विकः प्रविश्य सूत्रधारमाह, BN ततः प्रविशति, P प्र-विस्यति, WR ततः प्रविशति पारि-षास्विकः

4¹⁵ B अणुवेदु, W अणवेदु. — PW भाउ.

4¹⁶ APWOSTU सूत्रधारः, B omits; NR सूत्रधारः विचिंत्य. — ABPW पुण. — A °पयदा, B °पयज्ज, PWORT °पअट्टा, N °चअट्टा, SU °पयउट्टा. — A दीसधं, B दीसधा, P दीसधं, STU दीसह.



पारिपार्श्विकः । अध इ¹⁷ । सट्टअं णच्चिद्वं¹⁸ ।

स्थापकः । को उण तस्स कई¹⁹ ।

पारिपार्श्विकः ।

भाव कहिज्जउ एअं को भस्सइ रअणिवल्लहसिहराडो ।

रहुउलचूडामण्णिणो महिन्दवालस्स को अ गुरु ॥ ५ ॥

स्थापकः । विचिन्त्य¹ । अए पणहोत्तरं खु एदं² । प्रकाशम्³ । राअसेहरो⁴ ।

पारिपार्श्विकः । सो एदस्स कई⁵ ।

स्थापकः । स्मत्वा⁶ । कधिदं जेव छइस्सेहिं⁷ ।

सो सट्टओ त्ति भस्सइ दूरं जो णाडिआइ अणुहरइ ।

किं उण पवेसविकवम्भङ्गाइ केवलं ण दीसन्ति ॥ ६ ॥

4¹⁷ A पारि० प्राह. — ABPWO omit अध इं; N पारि । अध इं । सूत्र । किं उण णच्चिद्वं । पारि भाव etc.; R भाव instead of अध इं; SU अह इं, T पारो । अह इ । सूत्र । किं पुण एदं । पारि. भाव etc.

4¹⁸ A सट्टकेण in the margin corrected to °कं, N सट्ठं. — P णट्ठिद्वं.

4¹⁹ Mss. सूत्रधारः. — AOT कई.

5^a P अज्ज instead of भाव. — ABPWOR कहिज्जदु, N कइज्जदु, SU कहोअदु, T कहि ॥ जइ. — APWNORSTU एवं, B एवं. — BSTU किं. — B भस्सइ, P भणाय, N भणिज्जदि, T भणिज्जइ. — P रयणव्वं, N रज्जणी, T रअण्णी. — B °सिंहिडो, N °पिंहिडो.

5^b ABW रहुकुलं, P रहकूला. — BSU महिंदपालस्स, W महिंदवालस्स, NRT महिंदपालस्स. — P को इ, N क ओ, SU को ण, T को ण.

5^c Mss. सूत्रधारः. — SU स्वं, T आत्मगतं.

5² PNRT omit अए. — P पणहत्तरं, O पणहत्तरं, SU पणहत्तरं. — ABPWSU omit खु; NR कबु. — N सएदं.

5^{3,4} A omits. — PO राजा, STU अवि राअ.

5⁵ A पारि० आह. — SU तस्स. After कई OR add सूत्रं किं सट्टअं.

5⁶ AO omit स्थापकः; BWNSTU सूत्रधारः, PR पारिपार्श्विकः. — A omits स्मत्वा; N सात्वा.

5⁷ P कधिदं, STU कहिदं. — A ज्जेव, B ज्जेव, P येव, W द्येव, NO जेव, R ज्जेव, SU एव, T जव्व. — P णलेहिं. — A adds जहा, SU जह.

6^a PSU omit त्ति. — B भस्स, N भणदि, STU भणिज्जइ. — A जो दूरं. — A नाडियाइ, BWSTU °आए, P °याइ, O °आओ, R °आइ. — WOT अणुहरदि.

6^b ABPW पुण. R उण सत्य. — OR पवेसअं. — A °विक्रंभयाइ, B °विक्रंभा-

विचिन्त्य¹ । ता किं ति सकृदं परिहरिअ पाउदबन्धे पउत्तो कई² ।
परिपार्थिकः ।

परुसा सकृअबन्धा पाउअबन्धो वि होइ सुउमारो ।
पुरिसमहिलाणं जेत्तिअमिहन्तरं तेत्तिअमिमाणं ॥ ७ ॥
सबभासाचदुरेण तेण भणिदं जेव¹ । जधा¹ ।
अत्थविसेसा ते चिअ सहा ते चेअ परिणमन्ता वि ।
उत्तिविसेसो कवं भासा जा होइ सा होउ ॥ ८ ॥
व्यापकः । ता अप्पा किं ण वसिदो तेण¹ ।

याहं, P °विक्रंभयाहं, W °विक्रंभयाह,
NT °विक्रंभंभाहं, OR °विक्रंभंभाहं. —
ABPWO इह केवलं गति, N इह
केवलं ग, R ग केवलं हति, SU दीसंदि.
6¹ AP सूत्रधारः instead of विचि°, R सूत्र°
वि°.

6² STU omit ता. — BR किति, APSTU
omit ति; W हि. — A सक्रियं,
BPWNORSTU सक्रंभं. — A पायि-
यवंधे, B पाईयवंधे, P पाईयवांध, W पाई-
अवंधे, NOR पाउअ°, SU पाउह°, T प-
रिहरिआउअ°. — A पइटो, BPWNOR
पअटो, SU पउटो. — A सो कई, P ति,
N omits; SU एसो.

7 ABPW omit; in NR verse 7 stands
after verse 8, in O after 7². NOR
insert अवि अ between the two
verses.

7² SU पाउह°, T पाउअ°. — N इ, O अ,
STU खु. — T भोइ. — N सोमारो,
STU °मालो.

7³ NBST पुनस°, O पुरोस°. — N °मोहि-

लाण, O °लाण. — O जेत्तिअमहं°, T
जत्तिअ°, SU °लाणमेत्तिअ°. — N ते-
त्तिअं जेअ, STU तत्तिअ°.

7¹ B °चदुरेण, PNRSU °चउरेण, W °चतुरेण,
T °चचउरेण. — A भणिदं जेव तेण.
— B जेव, P जे, W जेव, NO जेव,
R जेव, STU जेव.

7² B यया, WNOR जहा, STU जह.

8² P अत्थे, R अत्था°, T अद्ध°. — AOT
°णिवेसा, P णिविसेसा, N °विसेसा, R
°णिवेसा. — APW त, N ते. — AB
PWRSTU च्चिअ, N विअ, O च्चिअ.
— B जेव, P सद्धविसेसेसु, W ति जेव,
N ते च्चिअ सहा, O सद्ध ते च्चिअ,
STU च्चिअ. — AP परिणमंते, N
अत्परिणमंतो. — A omits वि; P च,
N इ, R इ.

8³ NOR कळो. — PW होउ, N होई. —
N होहि, STU होदु.

8¹ Mss. सूत्रधारः, A सू° प्राह. — PSTU
omit ता. — P वणिदा, N विष्मिदो,
O वत्तिदो. — SU देण.



पारिपाम्बिकः । सुणसु^२ । वसिदो ज्जेव तक्कालकईणं मज्झम्मि मिअङ्क-
लेहाकधाकारेण अवराइदेण^३ । जधा^४ ।

बालकई कइराओ णिब्भराअस्स तह उवज्झाओ ।

इअ जस्स पएहिँ परम्पराइ माहप्पमारुढं ॥ ९ ॥

सो अस्स कई सिरिराअसेहरो तिहुवणं पि धवलेन्ति ।

हरिणङ्कपाडिसिद्धीअ णिकलङ्का गुणा जस्स ॥ १० ॥

स्थापकः । ता केण समादिट्ठा पउञ्जध^५ ।

पारिपाम्बिकः ।

चाहुआणकुलमोलिमालिआ राअसेहरकइन्दगेहिणी ।

8^२ A पारि० प्राह. — ANO सुणु, B सुणो,
P सुखां, W सुणदु, SU सुणुसु.

8^३ P सुवण्णद. — PW ठोव, NOT जेव्व, R
ज्जोव्व, SU एव्व. — BW °कईण, O
°कइण, SU °कइ. — AW मयंका, T
मगांकेखा°. — A °कहाकारणेण, B
°लेहाकारेण, P °लहाकहा°, W °कहाका-
रणेणावराइएण, N °कहाहारेण, O °कधा-
आधारेण, R °कहारेआण, SU °कहा°,
T °कथा°. — A अवराइएण तेण, B
अवराइण, P कइराण, NOR अवराइएण,
S बोव्वरराएण अ°, T ववराएण अपरा°,
U वव्वरराएण अ°.

8^४ W omits; N जहा, STU जह.

9^५ N कइराअ, O कराओ. — APW णि-
ब्भय°, B णब्भअ°, O णिभर°, R वि-
ब्भम°, STU णिब्भरदेवस्स. — B उव-
ज्जाय. P वि उज्जउ, N उज्झाओ, O उव-
ज्जोओ.

9^६ A पएहि. B एहिँ. — ABW परंपराए. — N
इअ इ जःस परंपराए अप्पा, OR इअ जस्स

परंपराए अप्पा, SU इअ (S इइ) तस्स
गुणाण परंपराए, T इण तस्स जणाणं
परंपराए. — A महाण्ण°, B माहत्य°. —
NOR °रुढो.

10^९ A एदस्स, BW एअस्स, STU एव्व. —
U कविराअ°. — ABWOR तिहुअणं,
N तिहुणं. — STU वि. — A धवल-
यंति, B धवलयति, P धवलंसाति, STU
धवलेदि.

10^{१०} APSU °पाडिसिद्धोए, B °पाडिसिद्धोए, W
°पाडिसिद्धोए, NO °पाडिसिद्धिए, R °पा-
लिसिद्धिए, T °पाडिपहोए णङ्कलंका. —
N गुण. — B यस्य.

10^{११} A सूत्रं पारि० प्रति; BPWNORTU सू-
त्रधारः. — B समाइज्ज, W समा-
इठा. — A पउजधं, P पयुंदिट्ठु, N
पाऊजस्स, O पडंजधि, STU अणु-
चिट्ठु.

11^९ A पारि० सू० प्रति. — P चाहुवाण°, B
चाउहाण°, TU बाहुआण°. — ABPNOR
STU °मौलिं, W °मउलिं.



भत्तुणो किडमवन्तिसुन्दरी सा पउञ्जइउमेअमिच्छइ ॥ ११ ॥

किं च¹ ।

चण्डवालधरणीहरिणङ्को चक्कवट्टिपअलाहणिमित्तं ।

एत्थ सट्टअवरे रससोत्ते कुन्तलाहिवसुअं परिणैइ ॥ १२ ॥

स्थापकः । ता एहि¹ । अणन्तरकरिणज्जं संपादेम्ह² । जदो महाराअदे-
वीणं भूमिअं घेतूण अज्जो अज्जभारिआ अ जवणिअन्तरे वट्टन्ति³ ।

इति परिक्रम्य निष्क्रान्तौ⁴ ।

प्रस्तावना⁵ ।

ततः प्रविशति राजा देवो विदूषको विभवतश्च परिवारः⁶ । सर्वे परिक्रम्य यथोचितमुपविशन्ति⁷ ।

11^b Mss. किदि°. — A °भवंदि°, B °मावंति°, U °मवंदि°. — P एतां नाडि सा. — A पओजयिदु°, B WNO पउंजइदु°, P पउं-
जइदु°, R पउंतदु°, STU पओजइदु°. —
ABPWNORSU °मेदमि°, T °मेतमि°. —
ABR °च्छदि, P °त्यति, W °छति,
N °च्छब्दि.

11^a A किं च यथाभिधेयत्वं सूचयति पारि; B
omits.

12^a B चंडपाध°, P चण्डवाल°, NOR चंद°,
T चंडपाल°. — A °हरिणो°, PO °ध-
रिणो°. — O चक्कवन्ति°. — A °पद°,
B °ययलाभ°. — W °णमित्तं, N °णि-
मित्तं, O °णमित्ते.

12^b B अत्त, P एत्तु सट्टक°. — B °सोत्त. —
AN कुंदला°, O कुंदना°. — ABWNOR
°सुदं, P °सुत्तं. — APWNORT परि-
शेदि, B शेद.

12^c ABPWNOR omit स्थापकः; TU सूत्र°. —
ABPWNOR भाव एहि; A एहि दाव.

12^d BW °करिणज्जं, N °कज्जं. — A संपा-
दयम्ह, B संपाडिम्ह, P संपाडियम्ह, W
संपाडम्ह, U संपादम्ह.

12^e BP यदो. — N महाराअस्स देवैण भूमिं.
— B पित्तण, N घेलण, STU घेतूण
(S घेतूण) भू°. — B अप्पा, P आज्जा. —
A अजभरिया, BP अज्जा°, N भज्जघ-
रिणो, R घडिणिआ. — P omits अ.
— B जवणिअंर, P जवणिंतरे. — AU
वट्टंदि, PN वट्टदि, W चिट्टंति, R ददि,
T कट्टइ.

12^f B प्रक्रम्य, SU omit. — B यथोचितं
निःक्रान्तो. — A adds सूत्रधारपारि-
पार्श्वको.

12^g A adds नाटकावसरः.

12^h, 7 AU only ततः प्रविशति राजा. — P
विदूषको विचक्षणा दासो विभवतश्च प्रती-
हारादिपरिकरः, T विदूषकेण विचक्षणा
च. — P यथोचितानेपुष्प°.



राजा । देवि दक्खिणाहिवणरिन्दणन्दिणि वड्ढावीअसि इमिणा .व-
सन्तारम्भेण^१ । जदो^१ ।

बिम्बोद्वे बहलं ण देन्ति मअणं णो गन्धतेल्लाविला

वेणीओ विरअन्ति लेन्ति ण तहा अङ्गम्मि कुप्पासअं ।

जं बाला मुहकुङ्कुमम्मि वि घणे वट्टन्ति ढिल्लाअरा

तं मखे सिसिरं विणिज्जिअ बला पत्तो वसन्नूसवो ॥ १३ ॥

देवो । अहं पि पडिबड्ढाविआ भविस्सं^१ । जधा^१

छोल्लन्ति दन्तरअणाइ गए तुसारे

ईसीस चन्दणरसम्मि मणं कुणन्ति ।

एण्हं सुवन्ति घरमज्झिमसालिआसु

12^{a, 9} U omits राजा देवि. — B दक्षिणा, N दक्षिणापहणरेदं, R दक्खिणावहणरेदं, S देक्खिणा. — TU *णरेदं. — B *निंदने, OW *णंदणे. — APW वद्धा-
वीअसि, B वद्धाविषासि, O वट्ठावीहसि,
R वड्ढावीअसि. — ABW omit इमि-
णा. — A omits वस; B विरयंतारंभेण यदो.

13^a AP बहुलं, B विहल. — BS दंति, P
दिति. — SU मं ण दें बहुलं. — B
णो दिति तित्ताविला, W *तिल्लाइरा, N
*तैला.

13^b B वाणीओ, O वेणाओ. — B विरयंति,
OS विरयंति. — P लंति, OSU णंति,
T लेति. — P अंगं. — A कुप्पासकं,
P किमप्पासयं.

13^c SU कुअकुं, T कुचकुं, N *कुकुम्मि. —
W व. — N omits घणे. — A व-
ट्टंदि. — ANRSU ठिल्ला, B ढिल्ला-
सयरो, T ढिल्ला.

13^d STU ता. — B विणिज्जिय. — P व-
संतोच्छवो, W वसंतो, OR *तूसओ, T
*तूसओ.

13^e B देव वि, P विभ्रमलेखा, WO देवी
वि. — NR देव अहं पि तुज्झ, STU
वि. — AW *वद्धाविआ, B *वद्धा, P
*वद्धाविआ, N *विदा, O पदिवट्ठाविअ
दे, R *वद्धाविआ, SU *वड्ढावइस्सं, T
*वड्ढावट्टिसं.

13^f BP यथा, O जहा, SU जाह, T जया.

14^a P त्यालंति, W त्योल्लंति, T छोलहंति. —
W दंति. — B *रइणाइ, POR *रअ-
णाइ, N *रअणाणि — ABPWNOR
गदे, T दे.

14^b A इसीस, BWNORSTU ईसीसि.

14^c BP इण्हं. — ANR सुअंति, B सुहंति.
— AB *मज्जिम, NSTU *मज्झम, O
*मज्जम. — BP *मालियासु, STU
*मालिआसु (S *सं).



पाअन्तपुञ्जिअपडं मिहुणाइ पेच्छ ॥ १४ ॥

नेपथ्ये¹

वैतालिकयोरेकः । जअ जअ पुव्वदिसङ्गणाभुअङ्ग चम्पाचम्पअकखऊर
राढाणिज्जिदराढाचङ्गत्तण विक्कमक्कन्तकामरूव हरिकेलीकेलिआर
अवमखिदजच्चसुवखवख सबङ्गसुन्दरत्तणरमणिज्ज सुहाअ दे भोदु
सुरहिसमारम्भो² । इध हि³ ।

पण्डीणं गण्डवालीपुलअणचवला कच्चिवालावलाणं
माणं दोखण्डअन्ता रइरहसअरा चोलसीमन्तिणीणं ।

14^d AB पायंटं, P पायंति°. — ABO °युं-
जिद°, W °त°, N °युंजोअ°. — AP
WNR मिहुणाइं, B महुणाइ. — P
पित्त्य.

14¹ A वैतालिकी नेपथ्ये.

14² A द्वयोर्मध्ये एकः प्राह. PNR वैतालिकः,
STU वैतालिकौ, S adds विजयतां देवः ।
प्रथमः । — ABWOR जअ once
only. — APWN °दिगंगणा°, B °दि-
साभु°, ORT °दिअंगणा°. — APO जअ
चंपा°. — O चंपंगणाचंपअ°. — B °क-
सकुर, T °कसूपूर. — APO जअ रा°. —
A राठजणियराठ, B °जणियराठ,
PW °जणिदराठ, N लोलाणिज्जोअराठ-
देस, O राढाजणिआणंद, R रौठाणि-
ज्जिअराठदेस, SU °णिज्जिअ°. — A
जय विक्कमक्कंतकामरूव जय चंगत्तणवि-
णिज्जियकामरूव, B चंगत्तणविणिज्जिय-
कामरूव, P विगित्तणविणिज्जिवकामरूव,
W चंगत्तणणिज्जिदकामरूव, N चंगत्तण-
णिज्जिअकामरूव, O जअ चंगत्तणविणि-
ज्जिअकामरूव, R °कामरूव. — A जय

कदलिहरवेलिकार, B °कारय, P °कलि-
यारक, N हरिकेलिकारअ, O जअ हरि-
केलीकेलिआरअ, R °कारअ, T हरिकेलि°,
U भरि°. — A जय अठगणिद°, BPW
NORSTU अवमखिअ°. — N °पच्चग-
युवख°, ST °कससुवखदाण, U °अससुव-
खदाण. — A जय स°, B °त्तणमणिज्ज,
P °सुरतणरम°, S °सुंदेररमणिज्ज, U स-
खंगरमणिज्ज. — BPWO देवस्स. —
W सुरहिसमयसमारंभो, STU सुरभिस्सा-
रंभो होदु.

14³ A जदो, BPWNORSTU इह हि.

15^a STU गंडपाली°. — T °पुणअण°. — P
°चवल, S °चउरा. — P °चालाबालाणं,
NR °वालावलोणं, S चोलवालाबलाणं.

15^b AOR °हंअन्ता, P °हंअंतो, N °अंतो.
— BW रदि°, P रेहहरस°, NSTU
°रभस°. — ANR °कला, BP °करा. —
A लोलचूलालयाणं, B लोलचालंगयाणं,
P चोलवालंगयाणं, W चोडवोडालयाणं.
NOR लोलचोलपिआणं, S कंचिसोमंति-
याणं.



कखाडीणं कुणन्ता कुरलतरलणं कुन्तलीणं पिएसु
गुम्फन्ता रेहगरिणं मलअसिहरिणो सीअला एन्ति वाआ ॥ १५ ॥
अत्रैव^१

द्वितीयः ।

जाअं कुङ्कुमपङ्कलीढमरढीगरण्डप्पहं चम्पअं
थोआवट्टिअदुङ्गमुङ्गकुसुमा पम्फुलिआ मलिआ ।
मूले सामलमग्गलग्गभसलं लक्खिज्जए किंसुअं
पिज्जन्तं भसलेहि दोसु वि दिसाभाएसु लग्गेहि व ॥ १६ ॥
राजा । पिए विब्भमलेहे को अहं वड्ढावओ तुज्झ का तुमं पि व-
ड्ढाविआ मज्झ^१ । किं उण दुवे वि अम्हे वड्ढाविदा कञ्चणचण्डर-
दणचण्डेहिं बन्दीहिं^२ । ता विब्भमप्पअट्टावअं तरट्टीणं णट्टावअं
मलअमारुदन्दोलिदलदाणच्चणीणं चारुप्पवच्चिदपच्चमं कलकण्ड-

15^c N कुणन्तो. — B कुरुलाकुरुल^०, N चिकुल^०,
O कुरुल^०, R चिउर^०. — P पियसु, T
पियेसं.

15^d A गुंफन्ता, N गुंफन्तो, S फन्ता, T गुंपुन्ता,
U गुंभन्ता. — B राणगंठी, T गंधि म-
लह^०. — B सिंहरणे. — AP सिंहला,
B संहला, W सिंघला. — BT वन्ति, P
इति, N वांदि, R वन्ति. — N वादा,
T वासा.

15¹ ASTU omit; B अत्रोव, P अत्र.

16^a A द्वितीयोवैतालि^०, P द्वितीयो वैतालिक
पठति, N omits द्वि^०; S अखं च, U
अवि अ instead of द्वि^०; T द्वि^० अखं.
— ABPWNORSU जादं. — P
लोद^०, STU पिण^०. — A रयणोगंड^०,
B चमठोगंड^०, PWO रमणोगंड^०.

16^b AB घोवा^०, P थाआ^०, NR धोआ^०. —
ABPWOR वट्टिद^०, N वट्टिद^०, S
वंदिअ^०. — P सुङ्गकुसुमा, W कुसुमा,

NOR कलिआ. — BPORSTU पप्फु-
लिआ, N प्पफुलिआ.

16^c N लग्गाब्भमलं, O भसले. — B शाल-
ज्जए, N लक्खिवज्ज. — B जिंसुयं, P
omits.

16^d A महुवेहि, B महएहि, P महुएहि, W
भमरेहि, N भमलेहि, OR भसलेहि. —
B हाहि वि, P दोसु चि, W दोहि वि,
N दोहि सु, O दोहि वि, R दोहिं धि,
T दोहिस. — B सदिसा^०. — N लग्गेहि,
OR लग्गेहिं, T लेगेहि. — A omits
व; S अ.

16¹ NR एक्को, O का. — AB हं, P omits.
— B वट्ठावओ, PW वट्ठावउ, N व-
ट्ठाविदो. — P को, NR एक्का. —
AOT वि, NRSU omit. — B वट्ठाविय,
P वट्ठाव, W वट्ठाविआ, N वट्ठाविदा,
S पआ.

16² ABPW पुण. — W दो, N दुवो, O



करेसुं कन्दलिदकन्दप्पकोअण्डदण्डाखण्डिदकण्डचण्डिमं सिण्डिब-
न्धवं वसुंधरापुरंधीए पसारिदप्पसदिप्पमाणेहिं अच्छीहिं महूसवं
जधिच्छं पेक्खदु देवी³।

देवी। जधा णिवेदिदं वन्दीहिं पउत्ता जेव मलआणिला⁴। तथा हि⁵।

दुए. — U अम्ह, O transposes वडु⁶
अम्हे. — ABORSTU वडुविआ, PW
वद्धाविआ. — O इमेहिं कं. — B कंच-
रणचंड. — Mss. *रण. — B *दंडेहिं.
— BWRSTU वंदीहिं.

16³ AWR विबभममरटु. — APWOT *प-
अट्टावअं, B *परिवत्तयं, N *पअट्टा.अं, R
*पअदाविअं, SU *प्पवट्टावअं. — A त-
रणीणं, W तरहीणं, T तरट्टिणी, U तर-
लच्छीणं. — B *मारुयंदोलिदलता*, P
*मारुददोलियफणिलदाणच्चिणीणं, W *दो-
लिदचंदणलदाणच्चईणीणं, SU मलआ-
णिलंदोलिअललिदलदाणच्चईणं, T मल-
आणिलंदोलिअजदाणच्चईणं. — A WNOR
*पवंचिं, B *पवंचितं, P चोरुपवंचि-
दयंपंचमं, S *पवंचिअं, T *प्पपंचिअं, U
*प्पपंचिअपंचम. — A कलकंठीकंठकंद-
लोसु, B कलकंठीकंठकंदलो, P कलयठी-
कंठेषु, W कलअंठिकंठेषु, N कलकंठिकं-
ठकंदलेसुं, O कलकंठीकंठेषु, R कलकंठि-
कंठकंदलेसु, S कलकंठकंदलोसुं, T कलअं-
ठकंदलोसु, U कलकंठकंठकंदलोसु. — A
किदकंदप्पकोदंडदंडाखंडिदकडचंडमत्त, B
कंदलिदकंदप्पकोदंडाखंडिदकडचंडिमं, P
कंदलितकंदप्पकोदंडमदितं, W कंदलिदकं-
दप्पकोदंडदंडचंडिमं, N कंदलोदकंदप्पकोअं-
दंडाखंडिदचंडिमं, O कंदलिदकंदप्पकोअं-
दंडचंडिमं, R कंदप्पकोअंदंडाखंडिदचंडिमं,

SU कंदप्पकोअंदंडाखंडिआकंडचंडिमं, T
कंदप्पकोअंडाखंडिआखंडचंडिमं. — ABW
णिद्ध. — NR *दंधुं. — A वसुधा*,
O वसुहा*. — B *पुरंदीए, T *पुरंधिए.
— BWO ता वि. — A यिठरिय
हत्थसुप्पसारिय पसइसरिछेहिं अछीहिं, B
वित्थारिय पसइपमाणक्खिणी, P पसारि-
इप्पमाणलोयणी, W वित्थारिदपसइपमा-
णक्खिणी, N विस्सारिअपसइप्पमाणे अ-
च्छणी, O वित्थारिअपसइ*, R विसारिअ
पसइप्पमाणे अच्छणी, SU पसारिअपस-
रिसरिछेहिं, T पसारिअपसारिसरिछेहिं.
— BPW महोक्खं, N महूसवं, STU
वसंतमहूसवं. — AP जहित्थं, BWOR
STU जहिच्छं, N जहिक्खं. — ABPWOS
पेक्ख, RTU पेक्खदु. — ABPWONOSU
omit देवी.

16⁴ A देवी राजानमाह. — AWO जहा,
PSTU जह; PNR add किल. — B
णिदेविदं, STU *दिअं. — BWRs
वंदीहिं, T वंदहिं; A transposes वं-
णि. — A तथा प. — APWOR
पअट्टा, B पयज्ज, N पयट्टो, S तह
पवट्टदित, TU तह पवट्टंत. — AW ज्जेव,
B ज्जेव, P ज्जेव, N ज्जेव, O ज्जेव, R
ज्जेव, STU रव्व. — NS *लो.

16⁵ APNR तथा हि, BWO तथा अ, ST
तह हि, U omits.



लङ्कातोरणमालिआतरलिणो कुम्भुभवस्सासमे

मन्दन्दोलिअचन्दणहुमवणा कप्पूरसंपक्किणो ।

कङ्केलीकुलकम्पिणो फणिलआणिप्पट्टणट्टावआ

चण्डं चुच्चिअतच्चवस्सिलिला वाअन्ति चेत्ताणिला ॥ १७ ॥
अवि अ' ।

माणं मुच्चह देह वल्लहजणे दिट्ठं तरङ्गुत्तरं

तारुणं दिअहाइ पच्च दह वा पीणत्थणुत्थम्भणं ।

इत्थं कोइलमञ्जुसिञ्जिअमिसा देवस्स पच्चसुणो

दिस्सा चेत्तमहूसवेण सहसा आण व्व सव्वं कसा ॥ १८ ॥

विदूषकः । भो तुम्हाणं सव्वाणं मज्झे अहं एक्को कालकवरिओ' । जस्स मे ससुरससुरो परघरे पोत्थअभारं वहन्तो आसि' ।

17^a U 'माणिआ'. — BPSTU 'तरलणा. —

A कुंभभभवस्सासमं, B कुंभभ, W कुं-
भोभ, SU कुंभभभवस्ससमे, T कुंभुभु.

17^b ABPWOR 'दोलिद', N 'दोलित'. —

A 'चंदल'. — WNOR 'लदा. — P
'संचगिणो.

17^c A कंकली, BPNR कंकली, W कंको-

ल्ली, S तंकोलिफलअंणणा, T कोलीफल,
U तङ्कोलिफल. — ABPWNR 'ल-
दा. — P 'णिपट्ट', N 'विपट्ट', O
'विपट्ट', STU 'णिज्जिग्घ'. — T 'य-
ट्टाविआ.

17^d B चुंदु. — ABPWOR चुच्चिद'. — B

'तंचपचि', PT 'तंचपणि', SU तंचपचि'.
— STU आअंति.

18^a APW मुंचद, BNOR मुंचध. — A धे-

हि. — B दिट्ठो, W दिट्ठं, N दिट्ठो. —
A तरंगोत्तरा, O तरंगाडलं.

18^b B दिव, APWNOR 'हाइ'. — BP पोणु.

— ABNORT 'त्यण', P 'त्सवं'. —

B 'हुंभणं.

18^c W इत्थो. — BP 'मुंज'. — ART 'सिं-

जण', B 'संजण', P 'सजिण', N 'सिं-
ऊण', O 'सिंजिद'. — N मिमाहेअस्स,
R देअस्स.

18^d P 'महूसावण, N चेत्तमहूस्स'. — R सु-

अणो instead of सहसा. — N आणो,
SU आणे, T अणो क. — B कव्वं कसा.

18^e A ततो विदूषकः भो भो, T omits भो;

U अहो. — W सव्वेसिं. — A अहं
ज्जेव, STU अहं किल. — A omits
एक्को; BPW एको, SU एक्को एव्व. — A
कालाकवरिदो, T कालावरिवो पंडिवो.

18^f A जदो ममावि य, O मम, SU मह. —

A सुस्सरस्स सुस्सरो, B ससुरस्स ससरओ,
P ससुरयस्स ससुरउ, W ससुरउ, O ससु-
रस्स ससुरो, R ससुरसुरो; SU add वि.
A पंडिआघरे, BPWO परघरेसु, NR



चेटो । विहृत्य⁹ । तदो आगदं दे परिडच्चं परंपराए¹ ।

विद्वषकः । सकोधम⁵ । आ दासीए धूदे भविस्सकुट्टिणि णिल्लक्खणे विअ-
क्खणे ईदिसो अहं मुखो जेण तए वि उवहसीआमि⁶ । अखं च⁷ । रे
परपुत्तविट्ठालिणि भमरटेण्ठे टेण्ठाकराले तुडिदसंघडिदे परंपरा परिड-
च्चस्स मह किं दूसणं आसि⁸ । पेक्ख अकालजलदवंससंभूदाणं परंप-
राए परिडच्चं⁹ । अध वा हत्थे कङ्कणं किं दप्पणेण¹⁰ ।

पंडिअघरे, S परके घरंमि, T पंडिअघर,
U परघर. — A पोत्थियाई, B पुत्थि-
याइ, P पोथयाइ व, W पोत्थाइ, N
पोत्थियाइ, O पोत्थाई, R पुत्थियाई, S
पोत्थभारं, T पुत्थिअभारं, U पोत्थिअभारं.
— BWO वहंतओ.

18³ SU विचत्तणा. — A विहृत्य प्राह.

18⁴ A कमागदं दे पंडित्तणं. B यत् कमागदं ते
चं, PWO कमागदं दे चं, NR आगदं
दे अखण्ण पंडित्तणं (R अत्तणं), T दे
पंडिअत्तणं परंपराए आअदं अकालजलदव-
संभूदाणं परंपराए पंडिच्चं अह वा हत्थ-
त्थम्मि कंकणे किं दप्पणेण see i. 18^{9, 10}.

18⁵ A सकोधं प्राह.

18⁶ APNORSU आः, T आम. — A दा-
सीसुदे, B धूए, P पुत्ति, N पुत्तीए, ORU
धीए, T धुत्ते. — A भवस्ससिक्खु, OR
कुट्टिणि; SU add रच्छालोट्टिणि. — A
omits णिल्ल; P णिल्लक्खयक्खणे. —
B omits विअक्खणे; WR अविअक्खणे.
— B ईदिसो, NRSTU ईरिसो, O ऐ-
दिसो. — BPWNORSU हं. — P सु-
वा. — BWO जं. N omits; R जो. —
N तुण, ORSTU तुण. — WT omit

वि. — A हासियामि, B हसियदि,
PRSTU हसिज्जामि, N हसिज्जइ.

18⁷ A अखं च पुनर्विद्वषकः, OT अखं अ.

18⁸ STU omit रे; NOR हे. — B पुरपुत्त-
विट्ठालिणि, O विदालिणि, S विट्ठालिणि.
— After पर P adds कोससत्पचट्टिणि,
R adds रच्छालोट्टिणि, STU add को-
सवट्टिणि. — A भमणटिंटे, N भमण-
शोले, OT भमर, SU टंटे. — N द्यूत-
प्पिए टेटाकराले, O टेटा, T ठेटा. —
After टेटा N adds कोससव्यसापहा-
रिणि, R adds कोससआपहारिणि, T
adds रेच्छालोट्टिणि. — A घट्टिदे, B तुट्टिणं,
P तुट्टसंघट्टो, W तुट्टसं, NR दुट्टसं,
O दुधुत्तट्टसं. — ABPWNOR omit
परंआसि; T omits मह.

18⁹ ABPWNORT omit. — S पेक्ख. —
SU जलदसं. — U व्यस्स.

18¹⁰ T omits, see i. 18⁴. — B अहा,
PWNORSU अह. — S व. — After
वा U adds रत्थारोहिणि मेडुजोविणि.
— B हत्थंमि, R हत्थ, S हत्थंमि, U
हत्थत्थंमि. — ABRSU कंकणे. — A
ता किं. — N दप्पणेण पेक्खोअदि, O
दं लक्खिज्जदि, R दं पेक्खिअदि.



विचक्षणः । विभाव्य¹¹ । एवं शेदं¹² । धावन्तस्स तुरंगमस्स सिग्घत्तणे किं सक्खिणो पुच्छीअन्ति¹³ । ता वसअ वसन्तं¹⁴ ।

विदूषकः । कथं पञ्जरगदा सारिआ विअ कुरुकुराअन्ती चिट्ठसि¹⁵ । ए किं पि जाणासि¹⁶ । ता पिअवअस्सदेवीणं पुरदो पढिस्सं¹⁷ । जदो ए कत्थूरिआ कुग्गामे वणे वा विक्किणीअदि ए सुवखं कसवट्ठिअं विणा कसीअदि¹⁸ । इति पठति¹⁹ ।

फुल्लङ्करं कलमकूरसमं वहन्ति

जे सिन्दुवारविडवा मह वल्लहा ते ।

18¹¹ ASTU omit.

18¹² ABNORSU एव्वं, T पेच्छ एव्वं. — ABN शेदं, STU एदं.

18¹³ ABPWNOR omit धावन्तस्स. — AB PWOR तुरंगस्स. — A सिग्घत्तण. — A पुच्छिज्जंति, B पुच्छिज्जमि, P पुत्थियंति, WOSU पुच्छिज्जंति, N पुच्छिअंति, R पुच्छिअन्ति, T पुच्छिज्जंति.

18¹⁴ A तथा त्वं यदि पंडितो सि ता वसथ वसदं, T वसदं.

18¹⁵ ASTU omit कथं; P तुमं, NR तुमं उण, O कथे. — W पंजरि°. — P °गद, WSTU गआ. — BPNOR सारिअ एव्व, W सारि एव, STU विअ सारिआ. — W कुरुकुरयंती, STU चिरं घुरुघुरा° (T खु-रुघुरायंति). — A पुरो चिट्ठसि.

18¹⁶ BW omit. — SU ए हु किं पि तुमं, T ए किं वि तुमं. — NR जाणेसि.

18¹⁷ B पिणवस्स°, NRSU पिअवअस्स देवीए (S adds अ), T °देवीए पुरदो. — A प-ट्ठिस्सं, P पढिस्सं, SU पठिस्सं, T पट्ठिस्सं.

18¹⁸ A जदो ककूया गामे ए, S कत्थूरी, T कत्थूरिआ ए, U कत्थूरी ए. — BW गामे, P गामावणे omit वा; ASTU omit वणे वा. — A विक्किणियदि, W विक्किणोयदि, T विक्किअदि. — W शेदं, STU ए अ. — W सुवखं जं. — A कस्सटण, B कंसवट्ठियं, P कसवट्ठयं, S वट्ठअं, T कसणवट्ठिअं, U कसणवट्ठअं. — N सिलापट्टए क°, R पदए क°. — O त सुवखं जं कसवहे णिव्वहइ सा घरि-णो जा पदिं रंजेदि तं पठिअं जं सभासुं पठोअदि instead of ए सु-कसोअदि, see i. 19⁷.

18¹⁹ A ततः पठदि विदूषकः, P ततः पठति, NOR राजा पिअवअस्स ता (N omits ता) पठ (O भाभण) सुणोअदु (N °दि) विदूषकः पठति.

19^a A फुल्लङ्करं, BN फुल्लङ्करं, P फुल्लकरं, SU पुफुङ्करं. — TU कमल°. — STU °णिहं.

19^b N सिंधु°. — RSU टे.



जे गालिअस्स महिसीदहिणो सरिच्छा

ते किं च मुडविअइल्लपसूणपुञ्जा ॥ १९ ॥

विचक्षणा । विहस्य^१ । णिअकन्तारत्तणजोग्गं दे वअणं^२ ।

विदूषकः । ता उआरवअणे तुमं पढ^३ ।

देवी । किंचित्स्मत्त्वा^४ । सहि विअकवणे अम्हाणं पुरदो तुमं गाढकइत्तणेण

गबुत्ताणा होसि^५ । ता पढ संपदं अज्जउत्तस्स पुरदो सअंकिदं किं पि

कव्वं^६ । जदो तं कव्वं जं सहासुं पढीअदि तं सुवखं जं कसवट्टिआए

णिब्वडदि सा घरिणी जा पदिं रज्जेदि सो पुत्तो जो कुलं उज्जलेदि^७ ।

विचक्षणा । जं देवी आणवेदि^८ । इति पठति^९ ।

19^a AO गालिदस्स, P गालिडस्स. — B म-
हसी. — R °हहिनो. — T सरि-
कवा.

19^d T विअकील.

19¹ A विहस्य प्राह, NR omit.

19² APOR °कंतारंजण°, B °कंतारतूण°, N
णिजकज्जारंभण°, U °कंदार°. — O
°जोमां.

19³ BW किं पि, O किं च instead of ता.
— ABPWOSTU उदार°. — BSTU
°वअणा. — W तुमं पि, U omits. —
APORSTU पढ.

19⁴ A अथ देवी विहस्य किंचित्रामाह, B किं
च स्मत्त्वा, S omits किंचित्.

19⁵ STU omit सहि; P अइ. — A अम्ह,
STU अह्म. — A पुर. — P तुवं, NR
तुअं. — ANOR गाढं. — A °कइत्तणे,
P °कइत्तेण. — A गउत्ताणा, B उत्तणा,
P उत्ताणा, W उत्ताणो, N उत्तिखा, O
उत्ताणीला, R उत्तिणा, S ग.उत्ताणा. —
W भोसि.

19⁶ W omits ता. — A पठसु, ORSU पठ.
— BWNOR °कदं. — BWO omit
किं पि. — STU किं वि सअं क-
व्वबंधं.

19⁷ ANRSTU omit जदो; B यतः. — N
omits तं कव्वं. — APOSTU सहासु,
BW सभाए, NR सहाए. — AOR
पढी°, BN पढि°, STU पढी°. — O
omits तं सु-रंजेदि, see i. 18¹⁸. — A
कसट्टे, N कसवट्टिणं, R कसवदे, ST
कसणवट्टए, U कसणपट्टए. — A णिव-
डदि, BW णिव्वहदि, P णिव्वडेदि, NR
णिव्वट्टेदि, STU कसोअदि. — AB
घरणी. — NR पिअं, STU पइं
रंजेइ. — ABPW omit सो-उज्जलेदि.
— N उत्तो, T पुत्तओ. — STU उ-
ज्जलेइ.

19⁸ S आणवेइ.

19⁹ APNR omit इति; BWOOSTU ति. —
A पठदि विचक्षणा.



जे लङ्कागिरिमेहलाहि खलिआ संभोअखिखोरई-

फारुप्फुल्लफणावलीकवलणे पत्ता दरिदत्तणं ।

ते एणिहं मलआणिला विरहिणीणीसाससंपक्किणो

जाआ झत्ति सिसुत्तणे वि बहला तारुखपुष्पा विअ ॥ २० ॥

राजा । सच्चं विअकवणा विअकवणा चदुरत्तणेण उत्तीणं विचित्तदाए

रीदीणं^१ । ता किं अखं कइचूडामणित्तणे ठिदा एसा^२ ।

विदूषकः । सक्रोधम^३ । ता उज्जुअं जेव किं ण भणीअदि अचुत्तमा विअ-
कवणा कव्वम्मि अच्चहमो कविञ्जलो बम्हणो त्ति^४ ।

20^a A °मेखलाहि, WR °हिं, O °लिहिं. —
ABWNOR खलिदा, P खलदा, SU
चलिआ. — N °विंशोरई.

20^b APWR फार°. — APWNRT °फुल्ल°. —
B °कणावलीकमलणे, P °कवलिदा,
S °कवलणे. — B दलिदत्तणं.

20^c B विरहणो°. — N °णोस्सास°, O °णि-
सास°, SU °णिस्सास°.

20^d APWNORT जादा, B जाद ज्जत्ति, O
दसत्ति. — N पि. — AP बहुला.

20¹ A राजानंतरोक्तं निशम्य, STU राजा वि-
हस्य. — A सच्चं २, STU सच्चहा. —
A वियक्कणा । तथा वियक्कणा, PN
वि° once only, STU वि° वि° एव्व.
— B चदुरत्तण, P अहो चदुरत्तरणं
अत्यस्स, W चउरत्तणे, N चदुरत्तणे.
S विच । उरत्तणेण, TU चउर°. —
A सत्तीणं, W चदुरत्तीणं, N उत्तिणं,
R उत्तिणा. — A वयणविचित्तदाए
य, B ता किं पि अखं विचित्तादाए, P
विचित्तदा ता अचं विचित्तदाए, W ता
अ किमणं चदुरवयणविचित्तदाए, NR
omit वि°; O ता किं अणं वि°, T वि-

दत्तदाए. — ABPWNOR omit री-
दीणं; T रीईणं. Here A inserts सु-
कइणं पि सुकई वियक्कणा, B कईणं
सुचइ ति, P कईण सुकइ ति, W सुक-
ईणं पि सुकइ ति, NR कईणं पि कई,
O करेणं वि कइ ति.

20³ BPO omit. — A ता भणइ, W किं
भचइ omits ता. — A सुकइ°, W सुक-
इचूडामणे, S कइंदचू°. — ST णिट्ठिदा,
W ठिदाए. — NR omit एसा. — Here
A inserts देवो शुत्वाह । जं देवेण नि-
दिठ्ठं तत्तथैव, BNOR देवो विहस्य क-
वि(NR °इ°)चूडामणित्तणे (B °णेण) ठि-
दा एसा, P देवो विहस्य कइचूडामणित्वे
स्थिता एसा देवो विहस्य महोयलंसरस्सई
एसा, W देवो अज्ज किं एदं महोयलस-
रस्सई एसा वियक्कणा एव देवो विहस्य
कविचूडामणित्तणेण ठिदा एसा.

20³ A सक्रोधमाह.

20⁴ A ज्जेव, B टोव, P येव, W छेव, N
ज्जेव्व, O जेव्व, R लच्च, STU एव्व.
— APWT भणइ, B भिणइ, NR भ°
देवीए, OS भणइ. — A अच्चंताधमो,

विचवणा । अज्ज मा कुप्प⁶ । कइं जेव दे कइत्तणं पिसुणेदि⁷ । जदो क-
न्तारत्तणणिन्दणिज्जे वि अत्थे सुउमारा दे वाणी लसत्थणीए विअ
एक्कावली तुन्दिलाए विअ कञ्जुलिआ काणाए विअ कज्जलस-
लाआ ण सुट्ठदरं रमणिज्जा⁸ ।

विट्ठकः । तुज्ज⁹ उण रमणिज्जे वि अत्थे ण सुन्दरा सहावली¹⁰ । कणअ-
कडिसुत्तए विअ लोहंकिङ्किणीमाला पडिवट्टए विअ तसरवि-
अणा गोरङ्गीए विअ चन्दणचच्चा ण चङ्गत्तणं अवलस्येदि¹ । तथा
वि तुमं वस्सीअसि¹⁰ ।

B अच्चाधमो, P अच्चंताधम्मो, W अ-
च्चाधम्मे, N अच्चाहमो, O अच्चधमो. —
BNR कविंजल, STU कइंजलो. — AW
खंमणो. — A adds देवो । अध किं ।
एदं महीयल्लस्स सरस्सइ वियक्कणा com-
pare PW i. 20³.

20⁶ A जदो कब्बं, B कधिदं, T कःपकः-
वं. — ABWN ज्जेव, P ज्येव, O जे-
व्व, R ज्जेव्व, SU एव्व, T एव्वं एव्व.
PNRSTU omit दे. — BW कवि.
— B पिसुणेदि, STU पिसुणेद.

20⁷ A कंतारंजणजोमो णिज्जे, B णियंत्तारत्तण-
णिंदिलिज्जे, P निकयंतारत्तणो णिंदणिज्जे,
W णिअकंता, N णिअकज्जारंभणजोमो
णिंदणिज्जे, O णिअकंतारंजणजुमो णिंदं,
R णिअकतारंजनजोमगणिंदं. — ATU
omit वि; BP व, S अत्थे वि. — AP
सुकुमारा, B कुसमारा, W सुकमारा, NR
सोमारा, STU सुउमाला omit दे. —
A जहा । लसत्थणीए विय एकाउलो । त-
था । तुंदि. — BW तुंदिलाए, N तुंदि-
लाआण, R तुंदिलिआए, O कडिअकेसाए
विअ मालाएकुसुममाला तुंदिलाए, U omits
तुं विअ. — B कुंवलियाए, NR कुं-
व-

लिआ कडिद (N कडिदं) केसाए (R *स-
आए) विअ मालदीकुसुममाला, O कंचु-
लिआ टेराए विअ कउक्कविअमो. — A
तथा कणाए, N कणाए, STU काणीए.
— B वि. — A अंजणसिलाया, B *सि-
लाया, T *सलाहा. — A omits ण-रम-
णिज्जा. — P omits ण; BWO सुं ण.
— B सुद्धत्तरे, P सुट्ठदरं, W सुट्ठअरं, N
सुट्ठदरं, O सुहुदरं, RU सुट्ठतरं, T सु-
ट्ठअरा. — Before र BWNOR
add भादि. — S रमणिज्जालंविआ.

20⁸ AB तुज्ज, W तुब्भ. — A पुण. — A
ज्जेव, P विय instead of वि. — A
STU omit ण. — STU असुंदरा.

20⁹ A *सुत्ते. — WN किंकणी. — BWO
*मालिआ. — A पडिसूतपट्टए, B पडियदि,
P पट्टवत्थे, W पडिपट्टे, N पट्टवट्टाण,
O पट्टपट्टे, R पट्टपट्टए, T पडिवट्टवट्टए.
— N इत. — AWO टसरिं, B त-
सरिं, P सरिं, T तिसरं, U तरंसरसं.
— T गोरीए. — W विंव. — B चं-
दखरुच्चा. — ABPWNORT चरित्तणं.
— STU अवलंबेद.

20¹⁰ A तथा, NR तथा, STU तह. — A



विचक्षणा । अज्ज मा कुप्प¹¹ । का तुम्हेहिं समं पाडिसिद्धी¹² । जदो तुमं
णाराओ विअ णिरक्खरो वि रदणतुलाए णिउज्जीअसि¹³ । अहं-
उण तुला विअ लद्धक्खरा वि ण सुवस्सतुलणे णिउज्जीआमि¹⁴ ।

विदूषकः । एवं मं हसन्तीए तुह वामं दक्खणं च जुहिट्टिरजेट्टुभादर-
णामहेअं अज्जं तडत्ति उप्पाडइस्सं¹⁵ ।

विचक्षणा । अहं पि उत्तरफग्गुणीपुरस्सरणक्खत्तणामहेअं अज्जं तुह त-
डत्ति खण्डिस्सं¹⁶ ।

राजा । वअस्स मा एवं भण¹⁷ । कइत्तणे ठिदा एसा¹⁸ ।

omits वि. — B तुवं, NR तुअं, STU
इत्थं. — N वसिअसि, U वाणी आसो.

20¹¹ ABPWSU omit मा कुप्प.

20¹² B तुम्हे, PW तुम्हेहि, SU तुअ, T तु-
म्हेहि. — NR सह, STU omit; APW
समं अम्हाणं. — A पडिसिद्धा, P पडि,
N *सिद्धिआ, T पडिपहा.

20¹³ A यदो. — BW तुवं, NR तुअं. — R
omits णां विअ. — NSTU omit वि.
— ABPWNRSTU रअणं, O रणं.
— W *तुल्लाए, SU *तुलणे. — P
णिजुंजीयसि, S णिउज्जीआसि, U णि-
उज्जीं.

20¹⁴ S omits. — ABW पुण, R दुण. —
BPWNOR तुल व्व, U omits. — B
लद्धअक्खरा, T लद्धअहलक्खरा तुला विअ.
— N omits णा. — A सुवस्सलवेणावि, B
सुवस्सतया । तोलणेण नउंजी (illegible),
PWOR सुवस्सलवे, N कप्पासतुलणे; PWR
add वि. — A युंजामि, B see above,
*P णिकुविज्जियामि, N णिउंजिआमि,
TU णिउज्जीं.

20¹⁵ W वि* सक्रोधं. — BRSU एव्वं. —

BPWNOR मह भणंतोए, T उवहसंतोए
omits तुह. — A व, P वा, OU अ,
NR omit च. — A जुहिट्ठलं, B जु-
हिहरं, WO जुहिट्ठलं, NSU जुहुट्ठिरं,
R जुहिट्ठलं. — ABWR *भाअरं, P
*भादुणो, N *भाउं, STU *भादुं. —
ABPWNOR *धेअं. — ANOR अंगजु-
अलं. — A झडत्ति, B तडत्ति, POR
STU omit; N झत्ति. — A तोडिस्सं,
P खंडिस्सं, W उप्पाडइस्सं, STU खं-
डइस्सं.

20¹⁶ P omits विच*. — ABPSU omit
अहं पि; P inserts तह; W तुज्ज पु-
णो हं omits पि; N ता अहं पि, O वि.
— A उत्तयं, P *पुरस्सरां omits णक्ख-
त्तं; O *पुरत्थिअ. — ABWNOR
*धेअं. — A अंगुयुगलं, N अंगजुअलं. —
ABPW omit तुह; O ते. — APO
तडत्ति, B तडत्ति, NR झत्ति, STU
omit. — S पाडइस्सं, TU छेदइस्सं.

20¹⁷ B वइस्स. — ABPWOSU omit मा-
भण, NR omit एवं; T जेव्वं.

20¹⁸ P अपुव्वकइत्तणे. W कयत्तणे, SU कइं-



विदूषकः । सक्रोधम्¹⁹ । ता उज्जुअं जेव किं ण भणीअदि अम्हाणं चेडिआ
हरिउडुणन्दिउडुपोट्टिसहालप्पहुदीणं पि पुरदो सुकड त्ति²⁰ । इति परि-
क्रामति²¹ ।

विचक्षणा । विहस्य²² । तहिं गच्छ जहिं मे पढमसाहुलिआ गदा²³ ।

विदूषकः । वलितपोवम्²⁴ । तुमं उण तहिं गच्छ जहिं मे मादाए पढमा द-
न्तावली गदा²⁵ । ईदिसस्स राअउलस्स भद्दं भोदु जहिं चेडिआ ब-
म्हणेण समसीसिआए दीसदि मइरा पञ्चगव्वं च एकस्सिं भण्डए क-
रीअदि कच्चं माणिक्कं च समं आहरणे पउञ्जीअदि²⁶ ।

दचूडामणित्तणे, T कडचूडामणित्तणे. —
B गोविदा, WN णिठिदा, O परिणि-
ट्टिदा, T णिट्टिविदा.

20¹⁹ A स० प्राह.

20²⁰ NR omit ता. — AP उज्जयं. — A
उज्जेव, B जेव, P ज्येव, W ज्येव, NR ता,
O जेव, STU एव. — A भणई,
BNOR भणइ, PS भणइ, W भणइ
राजा, T भणसि. — SU चेडो. — A
हरियट्ठनंपियट्ठपाडिसयपुभुदोणं पि वृद्ध-
पारासय्यप्रभतोनोनामपि कवीनां, B हरियट्ठनं-
दियट्ठपोट्टिसहालप्पहुदीणं, PW हरियट्ठ (W
°ट्ठ°) णंदियट्ठपोट्टिसहालप्पहुदीणं, N हरिआ-
टपदिअंदपोट्टीलसाहासलप्पहुदीणं, O हरिउ-
द्धणंदिउद्ध. R हरिअंदनंदिअंदपोट्टीलसाहालप्पहुदीणं,
STU हरिअद्धसिद्धि (S °द्धी°) ओडुसि-
(T °अंदिस्) पालितअचंपअराअमल्लसेह-
राणं (T °मलअसिंहाणं) omit पि. —
A मध्ये, BW पुरउ. STU मज्जे.

20²¹ A राजा एवं योदं विदूषकः रुष्ट इवो-
त्थाय परिक्रामति, P राजा एवं योदं वि-
दूषकः परि°, W परि° राजा एवं नेदं
विदूषकः रुष्ट इव सक्रोधमुत्थाय परि°,

R राजा एवं योदं विदूषकः सक्रोधं परि°,
U omits; ST omit इति.

20²² B omits विच°. — A विहस्यह, B
NOR omit.

20²³ N एवं योदं तद्धि. — P गच्छ संबंधकुअ.
— W मे मादाए, STU दे. — NO
पढमा, R पढमा, S पुढम°, T पुढमा, U
पुढमं. — A °साहुल्लिया, B °साहुल्लो-
या, P °साहुल्लिआ, W °साहुल्लिया, NOR
साहुआ, S °साहु°, T समुलिआ.

20²⁴ A °पोवमाह, P विहस्य वलित°.

20²⁵ W तुवं, NR तुअं. — AW पुण, B
मणु, P पि. — STU दे. — B मदो,
P पढमे मादाए, O माराए. — A प-
ढम°, BP पढम°, STU omit. — T
गलिदा, U गभा. — After गदा A
adds अणं च, W adds अचं च.

20²⁶ P ता ई°, O रेरिसस्स, STU ईरिसस्स.
— A रयउ°, BPWOR राउ°. — SU
होदु. — A वंभणेहि, WR वंभणेण,
O महणेण. — A समं पाडिसिद्धिं क-
रेदि, P समं समसमसीसियाय, N समं
सीसिआए, R समं ससीसिआए, SU सम-



विचक्षणा । इध राअउले तं दे भोदु कण्ठट्टिदं जं भअवं तिलोअणो
सीसे समुव्वहदि तेण अ दे मुहं चूरीअदु जेण असोअतरु दोहलं
लहदि²⁷ ।

विदूषकः । आ दासीए पुत्ति टेण्ठाकराले कोससदचट्टिणि रच्छालोट्टिणि
एवं मंभणसि²⁸ । ता मह महाबम्भणस्स वअणेण तं तुमं लह जं
फग्गुणसमए सोहज्जणो दोहलं लहदि जं चं पामराहिंतो गलिब-
इलो लहदि²⁹ ।

सोसआ, T समसोसा. — STU दोसइ.
— O मदिरा. — OU अ. — B एक-
रिसं, W एगस्सिं, N एकस्सि, O एअ-
स्सिं. — A भांडे, W भंडे, N भंडण.
— A करदि, BWR कोरदि, N किजइ,
S करोअइ, T करइ. — B कळंधं,
STU काअं. — OS अ. — A आह-
रणोहि, B आहारणे, SU आभलणे. —
A निउंजेदि, N पउंनोअदि, S पउज्जो-
अइ, T पउंजोअइ, U णिउज्जोअदि. —
P omits कळं-पं.

20²⁷ A चेटी विहत्थाह, BPNR चेटी. — A
इह हि, BWNORSTU इह, P एत्थ.
— A राजकुले, BPWNOR राउले. —
AN ते, B भो दे instead of दे भोदु;
W omits दे; P तं हाच, U एत्थं एदं
दे. — P देउ, O भोदु दे, STU होदु.
— After भोदु A runs जं असोयतरु
दोहले हलदि । अणं च । जं भयवं ति-
लोयणो सीसे ववहदि तं ते कंठे थ लगिदं
भोदु. — P omits कंठं; SU ण्ठिअं,
T ण्ठिअं. — P यत्, N omits. — B
तिलोयणा भायवं, P भगवान् तिलोचनो
महेत्थरः, WO तिं भं, STU भं ति-

णअणो. — SU सोसए. — OSTU
हइ. — B तेणं. — BOSTU omit
अ; NR च. — P ते, O दे मुहे, S
मुहं ते, T मुहं दे. — B चूरयदु, P चू-
रिज्जदु, N चुरिअदु, O चूरिअदु, S फू-
रीअदु, T पूरइज्जइ, U फूरिज्जइ. — P
असोयरु, S वउलतरु. — B दोहलयं, P
दोहयलं, W तरुणोणं दोहलअं. — ABO
लहेदि, P लहेहि, N लहेति, SU लहइ,
T लहेइ.

20²⁸ ANRS आः, T आम. — A दासोपुत्ति
भमरट्टिटे टिंठाकराले, S पुत्ति लच्छालो-
ट्टिणि एत्थं भणसि मं and omits the
rest. — B टंटा, U लच्छालोट्टिणि टें-
टा. — ABOE कोससअं, P कोसा-
सयं, W कोससयअं, N कोससअलं, T
कोसवट्टिणि, U omits. — BNR ण्व-
ट्टिणि, P ण्वट्टिणि, WO ण्वट्टिणि. — A
ण्ठुदिणि, P omits रच्छा; O ण्ठेट्टिणि,
T रच्छालोट्टिणि कोसलुंटिणि, U रच्छालो-
ट्टिणि. — A जं एव, NORSTU एत्थं.
— AN omit मं; O मे, STU भं मं.
— Mas. भणसि (N भणसि).

20²⁹ O omits ता. — WNSTU महं. —



विचक्षणः । अहं उण तुह एवं भणन्तस्स खेउरस्स विअ पाअलग्गस्स
पाएण मुहं चूरइस्सं³⁰ । अखं च उत्तरासाढापुरस्सरणक्खत्तणामहेअं
अङ्गुअलं उप्पाडिअ घल्लिस्सं³¹ ।

विदूषकः । सक्रोधं परिक्रामति जवनिकान्तरे किञ्चिदुच्चैः³² । ईदिसं राअउलं दूरे व-
न्दीअदि जहिं दासी बम्हणेण समं पाडिसिद्धिं करेदि³³ । ता अज्ज-

AWOR °बंभणस्स, B °बंभणस्स, P °बंभस्स, SU °बंभणस्स. — BPWNOR भणितेय. — SU दाणिं तं. — P तुमं पि, NR तुअं, T तुमं दाणिं and omits तं. — A लहि, W लहह, NR लहसु, S लहेहि. — B फगण°, R फुगिन°, T फगुणो°. — A सोहिंजणो, BPO सो-हिंजणो, STU °जणा. — A जणाओ instead of दोहलं; BPO omit; WRT जणादो, N जदो, S दो. — PON ल-हेदि, W लहह, STU लहंति. — BPRT omit च; NO अ, SU वा. — B पाम-रहितो, S पामरादो, U पामराहि. — A गालियअ°, B गलवियल्लो, PR गलो°, W गलोयवयलो, N गलिल्ल°, O गलद°, SU दुदु°, T गट्टि°. — S °बेहिल्लो, T °वहिल्लो, U °बलिल्लो. — W लहहि, NO लहेदि, STU लहह.

20³⁰ A विचक्षणा विहस्य वक्ति. — AB पुण, N पि उण. — P तह, W तुअ, U omits. — ASTU omit एवं भणन्तस्स; BO have ए° भ° after पाअ°. — NR एत्थं. — W खेवरस्स. — B वि, T सस्स instead of विअ, U omits. — A पायगलग्गस्स adds पायेण-चूरिस्सं in the margin. — N पयण, S पादेण,

TU पासाणेहिं. — U तुह मुहं. — A चूरिस्सं, PW चूरिइस्सं, SU फूरिस्सं. — A adds तथा । उत्तरफगुणोपुरस्सरणक्खत्त-णामधेयं अंगं तद्धिति खंडिस्सं.

20³¹ S omits च; TU अ. — A उत्तराखा-हनक्खत्तपुरस्सरणामधेयं, B °साठपुरस्सरस्स°, P °साठ°, WN °साठ°, R °साठ°. — O °परट्टिद°, R °पुरणक्खत्त°. — BP WNR °धेअं. — A अंगजुगलं, S अं° दे, T अंग दे, U दे अंग°. — STU इप्पाडइस्सं omit घल्लिस्सं; A विअप्पिस्सं, P ल्लिस्सं, N घालिःसं.

20³² PWO विदूषकः अहं च ते (O तुह) प-वण (P यवख°) णिक्कमणो (O °णु°)-क्कमणविवरट्ठाणमंगं खंडिअ घल्लिस्समिति सक्रोधं. — ST परिक्रामन. — A किञ्चि-दुच्चैर्वक्ति च.

20³³ A इदिसं, PNRSTU ईरिसं, W इदि-स्सं. — ABPWR राउलं, O लाउलं. — W दूरेण, O दूले. — A वंदीयदु, B वंदीयदि, SU वंदिज्जइ, T वंजोअ-दि. — A जज्जो, B यहि. — BO व-म्ह° समं दा°. — W वंभणेण. — A पलपदि, B पडिसिद्धो, PWT पदि°. — STU करेदि.



पुहुदि णिअवसुंधराबम्हणीए चलणसुस्सओ भविअ घरे ज्जेव चिट्ठिस्सं³⁴ ।

सर्वे हसन्ति³⁵

देवी । कीदिसी अज्जकविज्जलेण विणा गोठ्ठी कीदिसी णअणञ्जणेण विणा पसाहणलच्छी³⁶ ।

नेपथ्ये³⁷

विदूषकः । ए हु ए हु आगमिस्सं³⁸ । अण्णो को वि पिअवअस्सो अण्णे-
सीअदु³⁹ । एसा वा दुट्ठदासी लच्चकुच्चं टप्परकणं पडिसीसअं दइअ
मह ठाणे करीअदु⁴⁰ । अहं एक्को मुदो तुम्हाणं मज्जे तुम्हे उण वरि-
ससदं जीवध⁴¹ ।

20³⁴ A omits ता. — ABORTU *पुहुदि.
— A णियवसुंधराए बंभणी । ए, B णि-
यवसुंधरवम्हणीए, P णियवसुंधरानामबंभ-
णीए, W णियवसुंधराणामबंभणीए, NR
णिअगेहिणीए वसुंधराणामधेआए वम्हणीए,
O णिअवसुंधरावंभणीए, S णिअवसुंधरा-
बह्मणी, T णिअघरं गदुअ घरणिए वसुं-
धराणामहेआए बह्मणीए, U घरअं गदुअ
णिअवसुंधराबह्मणी. — A चलणन्सूरा-
ओ, B *सुसूओ, PW *सुसूसगो, N *सु-
सतुओ, T *सुसूवो. — A णियगेहे, BP
WO गेहे, NR omit; TU घरए. —
NRU omit ज्जेव; O ज्जेव्व, S एव्व,
T एव. — A विट्ठिस्सं.

20³⁵ A इति श्रुत्वा सर्वे, BNR इति सर्वे, O
ति सर्वे.

20³⁶ A विभ्रमलेखा, N omits देवी. — A
अज्ज को, NR अज्जउत्त को, SU को-
रिसी, T देव कीरिसी. — A कपिंजलेण,
N कइजएण कइणा, R कविंजलेण, STU
*कइंजलेण. — B कीदिसं, PW की उण,
STU कीरिसी. — A रायणाणं कज्जलेण,
N राण.णामंजणेण, SU अंजणेण, T

अंजणेणाअणाणं omits विणा. — A प-
साह°, PW पसाहणा°. — S adds अ-
च्छीणं.

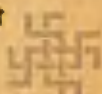
20³⁷ NR आकाशे, U ने° सगर्वः.

20³⁸ ABPWNRU omit विदू°; ST विदू°
आकर्ण्य सबहुमानं. — OT ए हु once
only. — S आअमिस्सं.

20³⁹ B अण्णे and omits को वि; A पि. —
P पियवस्सो पियवयस्सेण, W पि° वय-
स्सेण, O वअस्सो, T पियवस्सस्सस्स, U
*वअंसस्सं. — A अणोसियदु, U अण्णेसणीअदु.

20⁴⁰ BO इअं, NR अहवा एसा. — AWR
omit वा; SU वो. — A वट्ठकुच्चं, N
*कुचा, SU *कुच्चअं, T *हुचं. — A ट-
भक्कणं, P ट° पडिल्लसोसं चा, W ट°
कडिल्लसोसं पडिल्लसोसं, N *कक्षा, T ट-
प्पकखं, U अप्परकखं. — AB दइय, PW
दाविय, N देपिअ, R देइअ, S रइअ
corrected to कदुअ, T धरीअ, U कदुअ.
— P मह थाणे, ST अहमठाणे, U अ-
म्हठाणे, APWNR कीरदु, BO पहसणं
कीरदु, ST कीरदु, U करिज्जउ.

20⁴¹ A अहमेको, B अहमेको. — A मुदो



विचक्षणः । मा अणुसंधे⁴³ । अणुणअकङ्कसो क्वु कविञ्जलो बम्हणो
सलिलसित्तो विअ सण्णुणग्गणी गाढदरो भोदि⁴³ ।

देवो । समन्तादवलोक्य⁴⁴ ।

गाअन्तगोवअवहूपअपेहिआसु

दोलासु विभमवईसु णिविट्ठिट्ठो ।

जं जाइ खञ्जिअनुरङ्गरहो दिण्णसो

तेण च होन्ति दिअहा अइदीहदीहा ॥ २१ ॥

प्रविश्य पटाक्षेपेण¹

विद्वेषकः । आसणं आसणं² ।

after मज्जे; STU सुओ. — BWO तु-
म्हाणं सखाणं. — A मज्जे, B ज्जेव,
PW मज्जंमि, O जेव्व मज्जे, STU omit.
— N तुझे. — A व instead of उण;
U omits. — N विरसि. — BPW
NRSTU 'सभं. — B जीवधं, NOR
जीअध, SU जीविस्सह, T जवोस्सह. —
APWO add राजा कवि(AW 'हं)-
जलेण विणा कुदो सिअअस्स णिव्वुदो.

20⁴² A हे देवि मा, SU मा णं. — AN अ-
णुसंधेहि, BO 'धेह, P अणुसुंधह, R
omits; STU अणुणेह.

20⁴³ A जेण अणुणयिदुकङ्कसो, B अणुणेयक,
O 'कङ्कसो. — APW खु, BOSTU
omit. — A एसो कइंजलो, PW कवि-
जलओ, OSTU कइंजलो. — A दिओ
instead of बम्हणो, BPWO omit. —
A विभमलेखा । सलिलसित्ता, P 'सत्तो.
— AO omit विअ. — BO 'गंठि व्व,
P 'गंठो य, AWRNT 'गंठो. — PW
add दिठं, NR add चिरं. — A in
the text only यरो भोदि and adds
विण गाढयो भोदि in the upper mar-

gin. — BWOSTU गाढअरो, P गा-
ढरो, N गाढतरो, R गाढअरो. — PW
NO होदि, SU होइ, T होहि. —
NOR add णं दंसणोअं दोसदु.

20⁴⁴ A देवो पुनः, PW विभमलेखा, NR
omit देवो. — BON समस्तमव, W 'लोक.

21^a B गायंति, N गाअनगोवअवहू, O 'गो-
वह, STU 'तणअवहू. — A 'पंखि-
दासु, B 'पंकदेसु, PWO 'दासु, N 'पे-
डिआसु, T 'पेखिआसु.

21^b STU डोलासु. — APWR 'वदोसु, B
विभमसदेसु, N 'वदिमु, O 'जुदासु, S
'वतोसु, TU 'पणसु. — B णिविट्ठिट्ठि-
ट्ठो, N णिसह, R णिसण.

21^c ABPWNOR जादि, AW खंचिद, BP
ORU खंजिद, N खंडिदतुरंभ. — B
'सरंगरहो.

21^d N तेणे, RT तेणेव, SU तेणे. — ABP
WNOSU व्व, A होदि. — P दिवहा, N
दिअसा. — P इह दोह, OT अदिदो.

21¹ A अथ प्रवीश्य. — O नटीक्षेपेण.

21² A विदुं वक्ति. — N आसणमासणं दुवारे
चिच्छादि भेरवाणंदो.



राजा । किं तेण^३ ।

विदूषकः । भैरवाणन्दो दुवारे चिट्ठदि^४ ।

देवी । किं सो जो जणवअणादो अच्चभुदसिद्धी सुणीअदि^५ ।

विदूषकः । अध इ^६ ।

राजा । पवेसअ^७ ।

विदूषको निष्क्रम्य तेनैव सह प्रविशति^८

भैरवानन्दः । किञ्चिन्मदमभिनीय^९ ।

मन्ताण तन्ताण ण किं पि जाणे ज्ञाणं च णो किं पि गुरुप्पसाआ ।

मज्जं पिआमो महिलं रमामो मोक्खं च जामो कुलमगगलग्गा ॥ २२ ॥

अवि अ^१ ।

राडा चण्डा दिक्खिआ धम्मदारा

मज्जं मंसं पिज्जए खज्जए अ ।

21³ A राजाह. — N राजा । संपत्तो भैरवा-
णंदो. — T ते, U देख.

21⁴ N omits. — Only O and occasion-
ally SU have भइरवाणंदो; the others
read here and in the following भै.
— A उपवेसदि, B उपविस्सदि, P
उपविसदि, W उवविसदि, R आअच्छदि,
STU द्वारे वट्ठ.

21⁵ N omits. — W राजा. — A भो जो and
omits किं; BPW जो सो. — A वयणाओ,
P वचणादो. — A अच्चभुदा, B अच्च-
बुव, P अच्चभुय, W अच्चभुअ. —
P सुणीयदि.

21⁶ A omits विदू. — STU अह. — APW
किं, BO हे.

21⁷ NSU पवेसअ पवेसअ.

21⁸ B निमृत्य, T तहेति निष्क्रम्य. — STU
तेन सह. — A विशति.

21⁹ B 'मंदमभि', N 'मंदावमभि'. — NR
add पठति.

22^a ABPWO मंतो ण तंतो ण, N मंतं ण
तंतं ण, R मंतो ण त्वत्तो ण. — AN
हु किं, BPWO अ किं, R च किं. —
STU वि. — ABPR जाणं, W ज्ञाणं,
N जाण, O यहाणं. — A धाणं, W
जाणं. — B पि णा, O अ णो किं तु,
STU वि. — PWRS 'सादा, N गुउ-
प्पसादो, OTU 'सादो.

22^b BW पिआमो, PNSU पिआमो. — N
मिहिलं. — T रमामोक्खं. — PN भ-
जामो, O भ जामो.

22¹ A अणं च.

23^a P चंडा रंडा, O चंडो. — APNR दि-
क्खिदा, B सिक्खिदा, W दिक्खिदा. —
O धमादिरा.

23^b A मांसं मज्जं, B मद्यं मंसं, T मज्जं



. भिक्षा भोज्जं चम्मखण्डं च सेज्जा

कोलो धम्मो कस्स णो भाइ रम्मो ॥ २३ ॥

किं च^१।

मुत्तिं भणन्ति हरिबम्हमुहा वि देवा

झाणेण वेअपढणेण कउक्किआहिं ।

एक्केण केवलमुमादइएण दिट्ठो

मोक्खो समं सुरअकेलिसुरास्सेहिं ॥ २४ ॥

राजा । इदं आसणं^१ । उवविसदु भेरवाणन्दो^१ ।

भेरवानन्दः । उपविश्य^३ । किं कादम्बं^१ ।

राजा । कहिं पि विसए अच्चरिअं दट्ठुं इच्छामि^१ ।

भेरवानन्दः ।

दंसेमि तं पि ससिणं वसुहावडणं

यम्भेमि तस्स वि रडस्स रहं णहड्डे ।

समं. — ABPR ख^१ पि^१. — ABPW
वा. T अ.

23^c B भिक्षा. — N भोज्ज. — O अ. —
T सेज्जा.

23^d N कालो. — ABPWOR भादि, N भ.
दि. S होइ, U हाइ.

23ⁱ T अवि अ.

24^a APO 'बंभमुहा, B 'मुहादि, PU इ,
NOR हि, ST अ. — NRT देआ, O
देव्वा.

24^b A ज्जाणेण, O साणेण. — STU वेद.
— ARSU 'पढणेण, T 'पढणेण. —
AWORS कटु, BPU कटु. — B
'क्किआहिं, P 'क्किआहिं. NRT 'क्किआस.

24^c B इक्केव, P एकेण. — A 'दयिणेण,
NRT 'दइदेण. — B दिट्ठे.

24^d N मोक्को. — B सुरइ. — W 'मुहा-
रसेण.

24^e ABNRSTU उप. — A omits भइ^१;
B 'खंड.

24^f A उपवीश्य भे^१, B omits भे^१.

24^g AWSU काअव्वं, B कतव्वं.

24^h STU वि. — T विअसे. — P अत्थ-
रियं, SU अच्छेरं, T अच्चरिअं.

25^a OSTU वि. — T ससणं. — B वसु-
धा^१. — W 'इवचं, N 'वत्तिण्णं.

25^b B ङंभेमि, O पंभेमि, T घंवेमि. — AB
PNR रविस्स, T रहं रइयो. — B
रणं. SU गइं. — B णहड्डे, P यम्भे,
ST णहोद्धे.

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आणेमि जक्वसुरसिङ्गणङ्गणाओ

तं एत्थि भूमिवलए मह जं ए सज्जं ॥ २५ ॥

ता भण किं करीअदु¹।

राजा : विदूषकं विलोक्य² । वअस्स भण³ । कहिं पि अपुबं दिट्ठं महिला-
रदणं⁴ ।

विदूषकः । अत्थि एत्थ दक्खिणावधे वच्छोमं णाम एअरं⁵ । तहिं मए
एकं कस्सारदणं दिट्ठं⁶ । तं इध आणीअदु⁷ ।

भैरवानन्दः । आणीअदि⁸ ।

राजा । अवदारीअदु पुस्सिमाहरिणङ्को धरणीदले⁹ ।

भैरवानन्दो ध्यानं नाटयति¹⁰

ततः प्रविशति पटाक्षेपेण नायिका¹¹ । सर्वे उ वलोकयन्ति¹²

राजा । अहह अच्छरिअं अच्छरिअं¹³ ।

25^c W जक्वु°, STU सक्वसुर°. — P गण-
गणाओ.

25^d S णंतिभुवणे, TU एत्थ भुवणे. — ABR
सज्जं, NOSTU सज्जं.

25^e B भणए, S भणादु. — A करदु, BW
कोरदु, P कोरवो, NT करिअदु.

25^f ABPW NOR omit.

25^g AS omit वअस्स. — N तुअ, R तए,
SU कहेहि, T तुए instead of भण.

25^h S अ कहिं, B किमपि, PWO किं पि,
STU वि. — B अउव्व, PW अउव्व.
— STU दि° अ°. — A कणा°. —
Mss. °रअणं. — N म° दि°. — O
(and R in the translation) adds
विदु दिट्ठं दाव राजा कहेहि.

25ⁱ N omits. — RT omit एत्थ. — AB
PWNOR °वहे. ST °पहे, U °पये. —
A वत्ताम, W वत्थोवमं, STU व-
च्छोमो.

25^j N omits. — AO अपुव्वं, B अउव्वं
instead of एकं. — W कखाया°, STU
कखआ°. — Mss. °रअणं.

25^k A राजा त. — Mss. इह. — ST आ-
णेदु भैरवाणंदो, U भइर° आणेदु.

25^l O आणिअदि. SU omit; T आणिज्जइ.

25^m SU omit राजा. — A अवदारियज्जदु,
B अवियारिज्जदु, PW °रिज्जदु, NU
°तारोअदु, O °आरिज्जदु, T °अरिदु. —
BPO धरणि°, SU महो°, T omits. —
APW °यलंमि, BNR °अले. SU °अले.

25ⁿ BPSU omit भै°. — STU निमोलि-
ताद्धो ध्यानं ना°.

25^o, 12 A कटाक्षेपेण, U °शत्यपटा°. — A
सर्वे चित्रमव°, BR आलो°, O सर्वेप्यव°,
STU सर्वे साम्बयं पश्यंति.

25^p A अएह. — P, अत्यरियं अत्यरियं, O
अच्छरिअं once only, R अ° once only,
SU omit; T अच्छरिअं २.



जं धोअञ्जणसोणलोअणजुअं लग्गालअग्गं मुहं
 हत्थालच्चिअकेसपल्लवचए दोलन्ति जं बिन्दुणो ।
 जं एक्कं सिअअञ्चलं णिवसिअं तं एहाणकेलिट्ठिआ
 आणीआ इअमब्भुएक्कजणणी जोईसरेणामुणा ॥ २६ ॥

अवि अ' ।

एक्केण पाणिणलिखेण णिवेसअन्ती
 पोत्तञ्चलं घणथणत्थलसंसमाणं ।
 चित्ते लिहिज्जइ ण कस्स वि संजमन्ती
 अखेण चङ्कमणओ चलिअं कडिल्लं ॥ २७ ॥

विदूषकः ।

एहाणावमुक्काहरणुच्चआए तरङ्गभङ्गकवअमण्डणाए ।
 ओल्लंसुओल्लासितणुल्लआए मुन्देरसवस्समिमीअ दिट्ठी ॥ २८ ॥

26^a N °सोणु°. — A °जुगं. B °युजं. P °जु-
 वं. — A लगायलगां. B भगा°, R लं-
 वा°, STU लंवाल°. — T °कगं.

26^b S अत्था°. — ABPWNORU °लंबिद°,
 S °लंबिय°. — N °पल्लअ°. — NR
 दोल्लंति, S बोल्लंति, U बोलेति.

26^c ABPWNOR सिच°. — ABPWO °व-
 सिदं, N °असिदं, R °वसिदा. — B त-
 म्हाणकेलिट्ठिदो. — APWNNORSU
 °ट्ठिदा.

26^d ABPWRSTU आणीदा, NO आणिदा.
 — ABNORTU °अमुदेक्क°, P °अदिक्क°,
 W °अमुदिक्क°, S °अमुदक्क°.

27^a N यक्कोण. — A निवेसिकण.

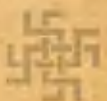
27^b A पोत्तिचलं, PWOStU वत्थंचलं, N पो-
 त्तंचलअपि. — B घणथणक्कल°, N घ-
 णत्थणसंस°, S घणथणथणसंस°.

27^c APWOR लिहिज्जदि, B लिहंज्जदि, N
 लिहज्जदि. — O व.

27^d ANORSTU चंकमणदो, B चंकमणचल्ल-
 ददो, P °णदो, W °णिदो. — A WNR
 चलिदं, B omits; P चडिदं, O वलिदं.
 S सिठिलं, T सिट्ठिलं, U सिठिलं. —
 B चडिल्लं, ST कठिल्लं, U णिअंबं.

28^a P तथा instead of विदू°. — B होणा-
 विमुक्का°, N ह्हाणमुक्का, S °वमुक्का°. —
 ST °भरणु°, U °भलणु°. — STU
 °णुज्जलाए. — NR तरंगसंग°. — ABW
 NORSTU °कवद°, P °क्खिद°.

28^b APWOR उल्लंसुउल्लासि°, B दुल्लंसुउ°, N
 उल्लंसु°, SU °उल्लासि°. — A °तणुल्लदाए,
 B °घणुल्लगाए, P °घणुल्लआए, W °यणु-
 ल्लदाए, N °अगुक्काए, OS °यणुल्लदाए,
 R °यणुल्लआए, TU °तणुल्लदाए. — AW
 °मिमोइ, BR °मिमोए, ST °ममोए, U
 °मिमाए. — STU दिदं.



नायिका । सर्वानवलोक्य स्वगतम्¹ । एसो महाराओ को वि इमिणा गम्भीर-
महुरेण सोहासमुदरण जाणीअदि² । एसा वि एदस्स महादेवी त-
क्कीअदि³ । अङ्गणारीसरस्स वामङ्गे अकहिदा वि गोरी मुणीअदि⁴ ।
एसो वि जोईसरो⁵ । एस उण परिअणो⁶ । विचिन्त्य⁷ । ता किं ति ए-
दस्स दइदासहिदस्स वि दिट्ठी मं बहु मखेदि⁸ । इति अथ वीचते⁹ ।

राजा । विदूषकमपवाये¹⁰ ।

जं मुक्का सवणन्तरेण सहसा तिक्खा कडकवच्छडा
भिङ्गाअट्ठिअकेअअग्गिमदलद्दोणीसरिच्छच्छवी ।

28¹ A स्वगतं चिंतयति.

28² APWSTU एस. — B *राय. — B इ-
मणा. — A गंभीरसाणेण, B रभीरमहु-
रसरस्स, O *महुर. — B सोह*. —
PNORS *समुदायण. — APNR जा-
णिज्जदि, B लक्खयदि, O लक्खीअदि,
SU णिखिज्जदि, T मुणिज्जदि.

28³⁻⁵ T omits. — B एसा य, R omits वि.
— A एदस्स महारायस्स, B एतस्स. —
O *देई, S *देवि ति, U देवि ति. —
AS तङ्गेमि, P लक्खीयदि, W लक्षीयदि,
N तक्खिअदि. — SU *णारीसरीरस्स;
U adds हरस्स, ANOR add विअ after
अच्छ*. — B विश्रमदेसु, O वामअच्छे. NR
omit. — AB कहिया, PSU अकहिदा,
WNOR अकहिआ. — W इ. — A
गौरि ज्जेव, SU देवी गोरी. — A जा-
णोज्जदि, PW मुणिज्जदि. NR मुणीअ-
दि, O मुणिज्जदि, SU *ज्जदि. — A
एसो को वि.

28⁶ N सो एसो. — A omits उण. — B
परि एस एव परियणो.

28⁷ A विचिंत्य नायिका, W omits.

28⁸ AON ति, B च, WT omit. — B इ-
स्स. — PWNR महिला*, OSU दइ-
आ*. — A *सचिहिदस्स, SU *सहिअस्स,
T सहिअस्स. — N omits वि. — A
दिट्ठिणो, P दिट्ठा. — AB omit मं.
— SU मखेदि, T मणेदि.

28⁹ U omits. — A वत्तं, B शास्त्रं, P अ-
थं कटाक्षसहितं, NO इत्यजसं, R भवं,
T त्वसं.

28¹⁰ A विदूष. प्रति, B *मवकार्य. — BO add
इदाए.

29^a STU सवणंतरंमि. — A तरसा, NR
तरला. — S कडच्छ*.

29^b A भिंगाहिठिद*, B भिंगाअहिद*, P भिं-
गाहिट्टिद*, W भिंगाहिट्टेद*, NR भिंगा-
अट्टिद*, O भिंगाकहिठिद*, S भिंगाएट्टिअ*,
T भिंगावट्टिअ*, — ABPWSTU *के-
दअ*, N *केअग*. — B *सड्ढवी, W
सरिस्स, NRS *डई, T *गलद्दोणीस-
रसड्ढई.



तं कप्पूरसेण णं धवलिओ जोणहाइ णं गहाविओ

मुत्ताणं घणरेणुणं वु छुरिओ जाओ म्हि एत्थन्तरे ॥ २९ ॥

तथैव¹। अहो से रुवसोहा¹।

मखे मज्झं तिवलिवलिअं डिम्भमुट्ठीअ गेज्झं

णो बाहूहिं रमणफलअं वेढिउं जाइ दोहिं।

णेत्तच्छेत्तं तरुणपसईदिज्जमाणोवमाणं

ता पच्चक्खं मह विलिहिउं जाइ एसा ण चित्ते ॥ ३० ॥

विदूषकः। कथं गहाणधोदविलेवणा वि समुत्तारिदभूसणा वि रमणि-
ज्जा¹। अध वा¹।

रुवेण मुक्का वि विहूसअन्ति ताणं अलंकारवसेण सोहा।

29^a STU ता. — NSTU *रण. — ST गु.
— ABPWOR धवलिदो, N धवलीदो.
— W जुणहावि, RTU जोणहाअ, S
जोणहाए. — STU गु. — ABPWORT
गहाविदो, N ह्हादो णदु जाह्णए.

29^d A *रेणुणि, B *रेणुण च्च, NSTU *रेणुणे.
— ABPWOR छुरिदो. — Mss.
जादो. — A सि.

29ⁱ AU omit. — BR विदू तथैव, PW
विदूषकः तथैव राजा, N विदू, O विदू
तथेच्च, S तह अ. T तहेच्च.

29^a A omits. — T omits अहो. — B
उमोए, O इमोए, T एदाए. — WNOR
रुअ. — TU add पेक्ख.

30^a AO मज्झं, B उज्झं. — A *वल्लिदं, B
*वल्लयं. — A हिम्भ. — AW *मुट्ठीइ,
BNRU *मुट्ठीए. — A गिह्मं, B गिज्झं,
O गेज्झं, S गज्झं, TU गेयहं.

30^b A बाहूहिं, T वाहूहिं. — U जहण. —
AT वेढिदं, BNU वेढिदुं, PWO वेढिदुं.

R वेठिदुं, S वेढिउं दोहि जाइ, ABP
WNR जादि.

30^c N *क्खेत्तं, U *च्छत्तं. — BR तरुणि.
— T *पसई. — ABW *किज्जमा*,
P *खिज्जमा*, N *दिज्जमाणावमाणं, O
दोअमाणोप.

30^d N पच्चक्कं. — ABPOS मम, W महि.
— AORSTU विलिहिदुं, B *लिद्धिदुं,
PN *लहिदुं, W सिद्धिदुं. — ABPW
NOR जादि.

30ⁱ BPNOR omit विदू. — P कथं, STU
कहं. — P गहाणा*, T गहाअ*. — P
धाद, N *धाविद*, OSTU *धोअ*, R
धोविद*. — ANRSTU omit वि. —
SU समवदारिअ*, T समोसारिअ*. —
B *विभूसणा, P *विभूसणा, NOR *वि-
हूसणा.

30^a BPWNORSTU अह. — SU व.

31^a B मुकाउविभूसिरुवेणयंति. — A रुवेण
मुत्ताउ, PO जा रुवमुक्का, NR जे (R ते)



णिसग्गचङ्गस्स वि माणुसस्स सोहा समुम्मीलइ भूसणेहिं ॥ ३१ ॥

राजा । एदाए दाव एदं^१ । जदो^२ ।

लावसं णवजच्चकच्चणणिहं णेत्ताण दीहत्तणं

कणेहिं खलिअं कवोलफलआ दोखणडचन्दोवमा ।

एसा पच्चसरेण कट्ठिअधणुहराडेण रक्खिज्जए

जेणं सोसणमोहणप्पहुइणो विन्धिन्ति मं मग्गणा ॥ ३२ ॥

विदूषकः । विहस्य^१ । जाणादि रच्छावादो लुब्धोसोडीरत्तणं^२ ।

राजा । विहस्य^३ । पिअवअस्स कथेमि दे^४ ।

रुअमुक्का. — A omits वि; N ण, STU हि. — PRSTU विभू, W वि-
हूसियंति, O वहूस.

31^b B चंसगस्स. — STU ण instead of
वि. — Mss. 'मोलदि. — N भूसणाहिं,
O भूसणेसुं.

31^b B एयाए तत्तवेत्, P एदाए एदं रुवं दाव,
W एदाए एव दाव, N एदए दाव एव्वं,
O एदाए एदं दाव, STU एव्वं एदं ए-
दाए दाव.

31^a B यतः, STU omit.

32^a N लाअणं. — A 'कंकण'.

32^b BW खलिदं, P थलिदं, O क्खुडिदं, N
वडिदं, R खडिदं. — N कुओल, RSU
कओल. — AU 'फलिआ, NT 'फलए.
— AWO दोहंइ. — APWNR 'चं-
डो. — NST 'पमा, O 'प्पमा.

32^c AW संधिदं, B कट्ठिदं, PN सज्जिदं,
O कट्ठिदं, R सज्जिदं, SU कस्सिअ,
— T रचअ. — B 'थणु, PN 'ध-
णुदं, ORT 'धणुदं. — NT रक्खिज्जइ.

32^d A तेखं, P जणं, T जाणं. — A सोसहं.
— Mss. 'प्पहुदिणो. — A विंधंदि,
B बंधंति, W विंधंति, NRSU वि-
ज्जंति, O विज्जंति, T भिंदंति. — B
मग्गणो.

32¹ A तथा एवं विहस्य, B एवं विहस्य, P
तदा ततः एवं विहस्य, W एवं तदो
विहस्य, N एयु एदं विहस्य, T omits.

32² A जाणेमि रथ्यासु लुंठादि तुह सोडोरत्तणं,
B जाणइ रथ्याउलंबलुब्धोसोडीरत्तणं, P
जाणादि प्येव रथ्यासु तुह लुट्ठिदि सोडोर-
त्तणं, W जाणेदि ज्जेव रछावाछाए (वा
is cancelled) से लुट्ठिज्जइ सोडोरत्तणं,
N जाणे इछावादे तुह सोडोरत्तणं, O ए-
व्वं जाणे रथ्याए पनोठ्ठिदि ये सुंदेरत्तणं,
R जाणे रछावादे तुह सोडोरत्तणं, SU
जाणे रछावाएण तुह सुंदरं वसिदं सोडो-
रत्तणं, T जाणे रछाव्वइअणेण वसिदं
तुह सोडोरत्तणं.

32³ AN omit.

32⁴ ABPNSTU कहेमि, O कहामि. — A
ते and adds सुण, BO add सुण.



अङ्गं चङ्गं णिअगुणगणालंकिअं कामिणीणं
 पच्छाअन्ती उण तणुसिरिं भाइ णेवच्छलच्छी ।
 इत्थं जाणं अवअवगआ का वि सुन्देमुहा
 मणे ताणं वलइअधणू णिच्चभिच्चो अणङ्गो ॥ ३३ ॥

अवि अ^१। एदाए^१।

तहा रमणवित्थरो जह ण ठाइ कच्चीलआ
 तहा सिहिणतुङ्गिमा जह णिएइ णाहिं ण हु ।
 तहा णअणवट्टिमा जह ण किं पि कणुप्पलं
 तहा अ मुहमुज्जलं दुससिणी जहा पुस्सिमा ॥ ३४ ॥

देवी । अज्ज कविञ्जल पुच्छिअ जाण का एस त्ति^१।

विदूषकः । तां प्रति^२। एहि मुइमुहि उवविसिअ णिवेदेहि का तुमं ति^३।

देवी । आसणं इमाए^४।

33^a N 'गुणगणालं' — ABPWNORSU
 'किदं, T 'किअं.

33^b P संत्थायंती, W सत्थायंती, SU गुच्छाअं-
 ती, T पद्माअंती. — APWO omit
 उण; BN पुण. — APWO तणुगुण.
 — AB ठादि, PWNOR भादि, SU
 ठाइ.

33^c B इहं. — N अवजव°, T णवयन°. —
 Mss. 'गदा. — N कापि. — T दुंदेरे°.

33^d ANR वलइद°, BW वलइव°, T वल-
 यि°, U वलइय°. — O 'मिच्चो, T
 'भुच्चो.

33¹ W अचं च, B omits अ.

33² N omits.

34^a N रमहारमण°. — AB 'विट्ठरो. — BW
 ठादि, O ठाइ, SU माइ. — BPWOR
 'लदा, N 'लंदा, T कंचालआ.

34^b BW सिहण°, R सिणिह°, STU अ घ-
 ण°. — ABPRSU ण एइ, N ण एद,
 O णिरेइ. — A लहु, NRSU मुहं.

34^c B णयणिवट्टिनीं जह णं, T जह ज ण.
 — STU वि.

34^d B तह. — A दुसिसिणी, N दुसितणी.

34¹ A देवी कपिञ्जलमाह अज्ज कविञ्जल,
 STU कइजल. — T पुच्छिउ. — S जा-
 णत्त, T जावणाम, U जात्त. — T
 एसे.

34² BNR अय वा, O अह वा instead of
 विदूषकः. — A तामाह, W अय तां
 प्रति, S वि° होदु तां प्रति, T वि° होदु
 २ अहं जव्व पुच्छिस्सं तां प्रति, U वि°
 होदु २ तां प्रति.

34³ WU उप°. — STU 'विस. — A णि-
 वेदोहि, B णविदेहि.

34⁴ A विभमलेखा, P वि°, BT omit देवी;



विदूषकः । एदं मे उत्तरीअं⁵ ।

विदूषकनायिके वस्त्रदानोपवेशने नाटयतः⁶

विदूषकः । संपदं कधीअदु⁷ ।

नायिका । अत्थि एत्थ दक्खिणावधे कुन्तलेसुं सअलजणवल्लहो वल्ल-
हराओ णाम राआ⁸ ।

देवी । स्वगतम⁹ । जो मह मादुच्छओ भोदि¹⁰ । .

नायिका । तस्स घरिणी ससिप्पहा णाम¹¹ ।

देवी । स्वगतम¹² । सा वि मे मादुच्छिआ¹³ ।

नायिका । विहस्य¹⁴ । तेहिं अहं खलखण्डेहिं किण्णिदा दुहिद त्ति वुच्चामि¹⁵ ।

देवी । स्वगतम¹⁶ । ए हु ससिप्पहागब्भुप्पत्तिं अन्तरेण ईदिसी ख्वसो-

NR राजा, O विच. — ABWORS

इमोए, P इमोय, U अमोए.

34⁵ T omits विदू. — A एतत् ममोपरिधा-
नवस्त्रमेव, B एवं मे उ, W ता पुडिय
जाणिसं एदं मे उ, U इदं. — NR
add आसणं.

34⁶ A ततः विदूषकनायिकौ, B नायका, P
विदूषको नायिकाया, T देवीविदू. —
B *वेशनं, P वस्त्रदानं, S *वेशं. — BP
नाटयति. — W adds नायका उपविशति.

34⁷ AP विभ, SU राजा instead of विदू.
— B संपदं. — APWNR कहिज्जदु,
BO कहोअदु, S कहिज्जद, T कहिज्जह,
U कहिज्जउ. — W adds का तुमं ति.

34⁸ B अत्था इह. — AP omit ए द; B
दक्षिणापहे, W *पहे, N वत्सोमणामणअरं,
OR वच्छोमं णाम णअरं instead of द-
क्खि; SU omit द; T *पहे. —
ANSU *लेसु, B *लेशो, P *लेयुसु, O त-
हिं कुंतलेसो, T ज्वेदलेसरो. — N omits
वल्लहराओ.

34⁹ A ततो राज्ञी, P राज्ञी, T omits. —

A स्वगतं चिंतयति.

34¹⁰ AWO माउ, B माउळंउ, P माउत्थउ,
N माउसिओ, R माउसिओ, T मे मा-
तुओ. — A होई, B होउ, PWNOR
होइ, STU omit.

34¹¹ BW घरणी, N गहिणी. — A सस-
प्पिहा, N ससिप्पहा णाम देई.

34¹² AP विभ, B omits; N राज्ञी. — P
omits म्व.

34¹³ W वि हु, T पि. — A मम मडिया
होई, BWOS माउ, P माउटुआ, NR
माउसिआ, T माउसोआ, U माउसिच्छिआ.

34¹⁴ A विहस्याह, T omits.

34¹⁵ STU omit अहं. — B *खंडेहि, W
*खण्डेण, O खलि, NR खडि, SU के-
लि, T कलकंटेहिं. — A किदा, BP
WOR कोदा, N omits, T कोडाविदा.
— A दुहि, NESTU दुहिदे, O दुहिदु.
— A मुच्चामि, N वुच्चामि, SU उ-
च्चामि, T omits.



हा¹⁷ । एण हु विडूरभूमिं अन्तरेण वेरुलिअमणिसलाआ णिप्पज्जदि¹⁸ ।

प्रकाशम्¹⁹ । एणं तुमं कप्पूरमञ्जरी²⁰ ।

नायिका अधोमुखी तिष्ठति²¹

देवी । एहि बहिणिए आलिङ्गसु मं²² । इति परिष्वजते²³ ।

नायिका । अम्महे कप्पूरमञ्जरीए एसो पढमो पणामो²⁴ ।

देवी । अज्ज मए भेरवाणन्द तुज्ज पसाएण अपुब्बं संविहाणअं अ-
णुभविदं बहिणिएआए दंसणेण²⁵ । ता चिट्ठदु दाव पच्चदस दिव-
साइं²⁶ । पच्छा ज्ञाणविमाणेण पुणो णइस्सध²⁷ ।

34¹⁷ BW हि, P खु, O ह, T omits. — B सिस, T प्पभा. — A गभोप्प, B हप्पुप्प, P गभुउप्प, W गभमंतरेण. — B omits ईदिसा-भूमिं अन्तरेण. — A ईदिसा, STU ईरिसो. — A रुपरेहा, P रुअरेहा, WNOR रुअ, SU सोहा. — NR add भोदि.

34¹⁸ W णो. — P हु खु, W वा, O ह. STU हि. — A विदुर, PO विदूर, W विडूरभूमिगब्भुप्पत्तिमंतरेण, NR वेरु-
(R 'डु')लिअभूमिगब्भुप्पत्तिमंतरेण. — B वेरुहिय, P विडूरशिलाया, O वेदुरिअ, R वेडुलिअ, SU वेदुरिआ, T वेदुरीआ, — AO मणिसिला. — PW णिप्पज्जति, SU उप्पज्जइ, T णिप्पज्जइ.

34²⁰ BO omit णं; P न, T ण ह, U ण हु. — B तुवं, P तु, NR तुअं. — A जरिति.

34²¹ W अधोमुखी चिट्ठदि, NR लज्जते अधो, T अधोमुखं.

34²³ AP विभ्रमलेखा, WSU omit देवी. — B एहि २. — APO बहिणि, B बहिणिया, S भणिणि, T भइणि, U भइणी. — N आलिंस, R गेसु, S गेमि omits मं; TU ग.

34²³ AP इत्युत्थाय. — W परिष्वजते, U परिष्वजति.

34²⁴ A omits. — BN अम्मो, P अंव, W अम्म, O अम्महे, R अज्जे, S अंत्ते, TU omit. — W एस कप्पू. — B सो. S एस. — BP पढम, R पढमो, S पुडमो, T पुढमो, U पुढमो.

34²⁵ A omits देवी-संविहाणअं. — P विभ्र, U omits. — T अम्मए instead of अज्ज मए. — O भइ मए, S मे भेर, B भेरवाणंदा, N शंदप्पसाएण, R नंदप्पसादेण. — O तुज्ज, S तुज्ज, U तुह. — B पसाए, S प्पसादेण, T पसादेण तुह. U omits. — PW अउक्खं. — P विहाणं, STU हाणं. — A अनुभूतं, O अणुहुदे. — AP बहिणी, B बहिणआए, NR कप्पूरमंजरी, SU भइणिआ, T भइणीए.

34²⁶ BNR omit ता; O ता एसा. — S चिट्ठ. — B चवि, O दाव. — ABPWO पंचसत्त, S पंचहाइ, TU दहाइ. — AP दियहा, B दिवहा, WO दिवहांइ, NR दिअहाइ, SU दिअहाइ, T दीवसाइं.

34²⁷ B ज्ञाणविमाणे. P ज्ञाणविमाणेण, O साण, SU ज्ञाणेण. — P उणो. N पु-



भैरवानन्दः । जं भणादि देवी²⁸ ।

विदूषकः । राजानमुद्दिश्य²⁹ । भो अम्हे परं दुवे वि बाहिरा तुमं अहं च³⁰ ।
जदो एदाणं मिलिदं कुडुसं वट्टदि³¹ । जदो इमाओ दुवे वि बहि-
णिआओ³² । भैरवाणन्दो उण एदाणं संजोअअरो अच्चिदो मह-
ग्घिदो अ³³ । एसा वि महीदलसरस्सदी कुट्टिणी देहन्तरेण देवी जेव³⁴ ।
देवी । विअक्खणे णिअजेट्टबहिणिअं सुलक्खणं भणिअ भैरवाण-
न्दस्स हिअइच्छिदा सवज्जा कादवा³⁵ ।

णो वि, R omits. — A गण्यस्सध. B
सहस्स, N गेःसध, SU °स्सह, T गदः-
सदि.

34²⁸ A भै° वददि जा जेण यद्गणदि, P भण,
WT भणदि, S भणाव. — TU दे°भ°.

34²⁹ B omits विदू° — A °नमुद्दिश्याह.

34³⁰ WTU omit भो, NR भो वअस्स, T व-
अस्स. — A अहम्, S अहमे खु. — P
पुरं, W परं इत्य. — A दुवे corrected
to दुवो; B दुए, P दवे व. — A बाहै, N
बहिए, S बाहिआओ, T बाहिआ राजा,
U बाहि । रा । — S omits तुमं अहं च.
— BW तुवं, O तुअं. — OTU अ. —
NR एत्य instead of तुमं अहं च.

34³¹ AW कुडं, B कुटं, P कुटं, N कु-
दुं, T कुटुंअं, U कुदुंअं. — STU
वट्टि.

34³² B यदो, W omits. — A W N O R S U
इमाओ, P अमाओ, T एदो. — A W O
दो वि, B दा वि, P दो व, T दुवे दुवे,
U omits वि. — A बहिणो, B वहणीया,
P वेहिणीतु, O वहिणीओ, SU भइणीओ,
T बहिणीओ.

34³³ A omits उण; P पुनः एतयो, N एदाए,
TU ताणं. — A संजोग°, B संजोवरो.

— ABPWSU अग्घिदो. — A महा-
अग्घिदो, BPW महग्घिदो, N माणिदो,
O मग्घिदो, R मणिदो, S महाविदो,
TU omit. — T omits अ.

34³⁴ T विदू° एसा. — A omits वि; W विय-
वणा, U पि. — A महियल°, B W N O R
STU °अल°, P °तल°. — Mss. °सरस्सई;
NR add अ. — A कुट्टिणि, R कुदणी,
T संभलो अ. — B omits देहन्त°-जेव;
W transposes देवो जेव देहन्तरेण. —
A कुट्टिणी instead of देवी. — A
ज्जेव, P ज्येव, NR जेव्व, O ज्जव्व, STU
एव्व. — W adds वट्टदि.

34³⁵ A विभ°विचक्षणांमाह, P विभ°. — A
°हिणीं, B °वहिणिअए, P °हिणीयं, W
°वहिणिय, N °हिणीअ, O °वहिणिआए,
S °हिणीं, T °भअणिं, U °भइणिं. —
B सुलक्खणाए, P सुल्लक्खणं, O सुल-
क्खणाए. — B भणिणं, P भणिणा,
W भणीय. — N भैरवाणंद. — A
हिययट्ठिदा, B °इडिया, P O R हि-
अअट्ठिआ, N हिअट्ठिदा, SU हिअअ-
च्छिआ, T omits. — A पुज्जा, P स-
पुज्जा, W N R सपज्जा, S पृआ, T अ-
अज्जा. — ASU काअव्वा, B कदेव्वा.



विचक्षणा । जं देवी आणवेदि³⁶ ।

देवी । राजानं प्रति³⁷ । अज्जउत्त पेसेहि मं जेण अहं बहिण्णिए एदाव-
त्थाए एवच्छलच्छीलीलाणिमित्तं अन्तेउरं गमिस्सं³⁸ ।

राजा । जुज्जदि चम्पअलदाए कत्थूरिआकप्पूरेहिं आलवालपूरणं³⁹ ।
नेपथ्ये⁴⁰

वैतालिकयोरेकः । मुहाअ संझा भोदु देवस्स⁴¹ ।

एअं वासरजीवपिण्डसरिसं चण्डंसुणो मण्डलं

को जाणाइ कहिं पि संपइ गअं पत्तम्मि कालन्तरे ।

जाआ किं च इअं पि दीहविरहं सोऊण णाहे गए

मुच्छामुहिअलोअण व णलिणी मीलन्तपङ्केरुहा ॥ ३५ ॥

34³⁶ BSTU omit. — A देवि. O आ° दे°.
— A adds ति भैरवानंदेन सह निष्कां-
ता विचक्षणा, P adds इति निःक्रांता
भैरवानंदेन सह, W adds तं कुणमि, O
adds तं कुणामि.

34³⁷ AP राज्ञो, BWSTU omit. — A रा-
जानमाह.

34³⁸ A ता अज्ज°. — B पड्डिउंजसु, NR
पेसिहि, O पड्डिणीउंजसु. — U omits
मं. — ABP जेणाहं, W omits अहं.
STU omit जेण अहं. — AP बहिण्णोए,
W बहिण्णोए, O बहिण्णोआ, S भइणि-
आए, T भअणिआए, U बहिण्णिएआ. —
B यदावत्थाए, N °वच्छाए. — NT °ल-
छि°, O omits °लच्छो°. — A अंगेउरं
गमिस्सि.

34³⁹ B तुज्जइ, O जुज्जइ एवं, STU जुज्जइ.
— B चंपइ°, OT पंचअ°, U चंपइअ°,
N चंपलादाए, ST °लआए. — A कट्टु-

रिया°, W °कप्पूरसेहिं, NU कत्थूरोआ°,
T कत्थूरोकप्पूरेहि. — PNR °परिपू-
रणं.

34⁴¹ A °रेकः प्राह, P वैतालिको. — A मुह-
संझा, B °संज्ञा, P only मुज्झा, WS
मुहसंझा, O मुहा संझा, U मुसंझा. —
OSTU होदु. — O adds जदो.

35^a Mss. एवं. — BNORT °लोअ°. — A
चंदंसुणो.

35^b ABPWNORT जाणादि. — S कहिं खु,
TU वि. — ABPWNOR संपदि गदं,
T संपदि. — O यत्तेमि.

35^c Mss. जादा. — A इंसं. — ST वि. —
B °विरहे, NR °विरहा. — B साजाण,
W सोऊण, NR सोएण, O णाऊण, T
सोहेण. — B णाधे. — ABPWNOR
गदे.

35^d BWNOR णिहा°. — BNR °मुहिद°. —
— NSTU °लोअणो. — B त्थ ण
मीलन्ति°, NU मीलन्त°.



द्वितीयः ।

उग्घाडिज्जन्ति लीलामणिमअवलहीचिन्नभिन्तीणिवेसा

पल्लङ्का किंकरीहिं उडुसमअसुहा पत्थरिज्जन्ति झत्ति ।

सेरन्धीलोलहत्थङ्गुलिचलणवसा पट्टसहो पअट्टो

हुंकारो मण्डवैसुं विलसइ महुरो रुट्टुट्टुङ्गण्णं ॥ ३६ ॥

राजा । अम्हे वि संझं वन्दितुं गमिस्सामो^१ ।

इति निष्क्रान्ताः सर्वे^३ ।

प्रथमं जघनिकान्तरम्^३ ।

36^a A द्वि^० वैतालिकः, P omits द्वि^०; W द्वि^० पठति. — B उग्घाडं । जंति, N उग्घाडिअंति, R उग्घाडोअंति, TU उग्घाटि^०. — O 'वडहो'. — B चित्तभिन्तीणवेसा, W 'चित्ति', N 'भित्ति'.

36^b SU किंकरीहिं. — BW उड^०, ORSU उडु^०, N रअसमअ^०, T टडु^०. — P 'सहा'. — A पट्टरिज्जंति, B पंक्कुरिज्जंति, N पट्टरिज्जंति, T पत्थरिज्जंति, U पत्त^०. — A जति.

36^c A सेलंधीगंधहत्थं, T सेलंधीलोहत्थांगुली. — S 'वलण'. — BO पट्टवादो, W पट्टसदो,

N पट्टनादो, R पट्टणादो, SU घट्टआदो, T घट्टअदो. — STU पवट्टो.

36^d S टंकारो, T झंकारो, U संकारो. — B मंडणसुं, P मंडपेसुं, NR मंडलेसुं, O मेदिरिसुं, STU मंडणेसुं. — Mss. विलसदि. — A मधुरो, SU मुहलो, T मुहुरो. — R तुट्टुट्टुं, S रुट्टुट्टुं.

36^e O ता अम्हे. — B सज्जां, O सं. — TU पविसामो.

36^f ABOS इति परिक्रम्य नि^०.

36^g N इति प^०. — PWSTU यघनिकान्तरं.



ततः प्रविशति राजा प्रतिहारो च¹

प्रतिहारो । परिक्रामितकेन² । इदो इदो एदु महाराओ³ ।

राजा । कतिचित्पदानि गत्वा तामनुसंधाय⁴ । तहिं खु अवसरे⁵

ए ढाणाहि तिलन्तरं पि चलिआ सुत्था णिअसत्थली

थोउब्वेस्सवलीतरङ्गमुअरं कण्ठो तिरिच्छि ढुओ ।

वेणीए उण आणणेन्दुभमणे लङ्गं थणालिङ्गणं

जाआ तीअ चउव्विहा तणुलआ तंसं पुलन्तीअ मं ॥ १ ॥

प्रतिहारो । स्वगतम¹ । कथं अज्ज वि सो ज्जेव सिरितालीपत्तसंचओ ता-
ओ ज्जेव अक्खरपंतीओ² । ता वसन्तवण्णणेण सिढिलआमि से त-

0¹ C ओ ॥ ततः. — BWRSU प्रतिहारो.

0² BO omit प्रति. — PWOSt परि-
प्रति. — C परिक्रम्य, NU omit.

0³ NOR इदो once only. — BCS omit
एदु; T एत्थ, U एत्थ.

0⁴ BN omit राजा. — N कानिचित्पदानि.
— BW दत्त्वा. — B तामनुसंधाय । तां
स्मत्वा, U तामनुधाय.

0⁵ B तहिं खुलु, OR जं तस्सिं क्खु, N क्खु

1^a C अट्ठाणाहि, W णो ठाणाहि. — B
लंतरं, C तलंतरं. — BSU वि, T
omits. — BCPWNOR चलिदा. —
P सथा, SU लुट्ठा, T उट्ठा.

1^b B धोउन्विस्सवलतरंगमुदरं, CT थोओवेस्स,
W थोउव्विल. — CPWOR मुदरं. —
B तिरिक्खु, C तिरित्थ, P तिरित्थो, W

तिरित्थो, NOR तिरिक्खु, SU तिरिक्खि.
T थिरिक्खि. — B ढुदो, CPNOR ढु-
दो, W ठिदो.

1^c B याणणंदुघड्ढो, W भवणो, N चलणो. —
C लभत्थणा, N लद्धत्थणलिं.

1^d BCPWNOR जादा. — BN तोए, C
तोइ, W तोइ. — B ततरंगमुदरंधउवि-
हा, N चउव्विध, R चउव्विआ, T चउ-
त्थणविहा. — BCPWNORT लदा.
— B तिसं. C नंसं, R तस, STU
तिसं. — BCPWOR वलंतो, N वल-
न्तो, SU पुलंतोए, T पुलत्थ. — B मयो,
CPW मयि, N समं, OR मए, T मइ.

1^e N omits; S आ, U आत्मगतं.

1^f BO कथं, STU कं. — B जेत, CP जेव,
W जेव, N जेव, OSU जेअ, R जेअ,



ग्गदं आवेसं^३ । प्रकाशम^४ । दिट्ठिं देदु महाराओ ईसीसिजरढाअमाणे
कुसुमाअरे^५ ।

मूलाहिंतो परहुअवहूकण्डमुहं दलन्ता

देन्ता दीहं महरिमगुणं जप्पिए छप्पआणं ।

संचारेन्ता विरहिसु एवंपञ्चमं राअराअं

राउम्मत्ता रडकुलघरा वासरा वित्थरन्ति ॥ २ ॥

राजा । तदनाकर्ण्य सानुरागम्^१ ।

अत्थाणीजणलोअणाण वहला लावखकल्लोलिणी

णाणाविब्भमहासवासणअरी सोहग्गपालित्तिआ ।

एत्तेन्दीवरदीहिआ मह पुणो सिङ्गारसंजीविणी

जं जाआ अह वम्महेण धणुहे तिकखो सरो पुह्विओ ॥ ३ ॥

T असो च्चिअ. — B ताडिस्संचत्तु, C ताडिस्सचउ, P सिरिताडसंचउ, W सिरि-
ताडोसंचउ, N सिरित्तालिसंचअ, OR ता-
डिसंचओ, S सिरित्तालं, TU *तालिं.
— N ता. — BN च्चिअ, COR च्चिअ, P
चेव, W च्चेव, S च्चेअ, T विअ, U वेअ.

1^१ B ता पि वसंतवस्सणेण, O *वम्हणेण. —
B सिटिलयाद्धिम, C सिठलं, P सि-
त्थिलं, N सिलं, SU सिटिलेमि,
T तिःटिलेमि. — NT omit से. — B
तदग. STU तगाअं. — B reads हिद-
आवज्जं and omits all that follows
as far as सा खणमयो iv. 19^{६६}; C
हिययखेवं, P हिययदुक्खं, WSTU मा-
णसं, N तणदमावेसं, OR हिअआवेसं.

1^५ CWNORS देउ. — C ईसोस, T ईसिस. —
CPORU जरठां, N जरठ्ठां, T जरगअं.
— C कुसुमायुरंमि, PWNSU *माअरंमि.

2^२ W परहुदं. — P *बहु. — T *कंटमुहलंतो.

2^३ C दिंतो, NS दंता. — CP दोहिं. — S

महरिम*. — SU जप्पिए, T जप्पये. —
N छप्पिआणं.

2^२ C सिंचरित्ता, PRS *रंता. — CW किं-
चिरायं, NOR किंचराअं.

2^४ C राउमत्ता, P राओमत्ता. — CP *हरं,
WO *हरा, R *हए, U *घरं. — N
वस्सारा. — C विट्ठरंति, N वित्थरति.

2^४ CP omit राजा. — COR तदाकर्ण्यं, P
तदेतदाकं, N तदेवाकं. — W पुनस्ता-
मनुसंधाय सां, S omits सां.

3^३ C अट्ठाणीं, N अत्थाणां. — PTU ब-
हुला. — PNU लाअखं.

3^३ CWOR लोलाविब्भं, SU *विब्भमभंगिं.
— C *णयरा. — S सोभगं. — C
*पालट्टिया, P *पालिध्वया, W *पालिट्टिया,
N *पारिठ्ठा, OR *पालंकिआ, SU *लित्ता.

3^३ PS णेतं, NU णत्तें, T णेत्तिं. — PSTU
पुरो, N उणो. — P *संजोवणी, N सिं-
गासंजोअणी.

3^४ CPWNORT जादा. — P हअ, N तह.



सोन्मादमिव¹ । दंसणकवणादो पहुदि कुरङ्गच्छी¹

चित्ते पहुट्टइ ण खुट्टइ सा गुणेषुं
सेज्जाइ लोट्टइ विसट्टइ दिंमुहेसुं ।

बोलम्मि वट्टइ पअट्टइ कव्वबन्धे

झाणे ण तुट्टइ चिरं तरुणी तरुटी ॥ ४ ॥

अवि अ¹ ।

जे तीअ तिकवचलचकबुतिहाअदिट्टा

ते कामचन्दमहुपञ्चममारणिज्जा ।

जेसुं पुणो णिवडिआ सअला वि दिट्टी

वट्टन्ति ते तिलजलञ्जलिदाणजोग्गा ॥ ५ ॥

सस्मरणमिव¹ । अवि अ¹ ।

— CWNORU मम्महेण. — STU धणाय. — CWN संधिदो, POR पुं-
खिदो.

3² C दंसणलकवणादो, W कवणादो कुरंगकोए,
S सा कुं.

4¹ C वहुट्टदि, P वहुट्टदि, W चहुट्टदि, N वि-
लुट्टदि, O विहुट्टदि, R चिहुट्टदि. —
CNOR खुट्टदि, P बुट्टदि, W हुट्टदि,
SU तुट्टइ, T दुट्टइ. — CNU गुणेषुं.

4¹ P सज्जइ, NSTU सेज्जासु. — CPW
लुट्टदि, NOR लोट्टदि. — CWNOR वि-
सट्टदि, P विसप्पदि, R विसददि, T
विसप्पइ. — CNORTU मुहेसुं.

4¹ CPWNO वट्टदि, R वददि. — CPWNOR
पअट्टदि, SU पव, T विवट्टइ.

4¹ CR जाणे, S झाणेसुं, U जाणेनु. — SU
omit ण. — CWOS तुट्टदि, P तुट्टदि,

N तट्टदि, R ठोट्टदि, T दुट्टइ, U ति-
ट्टइ. — OR तलुणो. — W तरुणी.

4¹ CW omit. — SU अवि अ पोणत्थणोए,
T पणत्थणए.

5¹ W तोइ, SU तीए, T तअ. — T नि-
भाअदिण, U तिआअ.

5¹ O चंदमहुपुंचम. — STU बाहणिज्जा.

5¹ The line in P twice. — C जेसं, P
जेसुं and जेसि, W जेसिं, N जिसु. —
C णिवडिया, PWNOR दा. — P स-
पुणो and सयला. — N च, S अ in-
stead of वि.

5¹ C वट्टदि. — W दाणु.

5^{1, 2} U omits. — C संस्मरं । अवि य, P
अपि च । सस्मरणं. WN संस्म. — PO
RST omit इव. — OR omit अवि अ.



अग्गम्मि भिङ्गसरणी णअणाण तीए

मज्जे पुणो कढिअदुद्धतरङ्गमाला ।

पच्छा अ से सरइ तंसणिरिक्खएसुं

आअण्णकुण्डलिअचावहरो अणङ्गो ॥ ६ ॥

विचिन्त्य¹ । चिराअदि वअस्सो² ।

प्रविश्य विदूषको विचक्षणा च परिक्रामतः³

विदूषकः । अइ विअक्खणे सव्वं सच्चं एदं⁴ ।

विचक्षणा । सव्वं सच्चदरं⁵ ।

विदूषकः । णाहं पत्तिआमि जदो परिहाससीला खु तुमं⁶ ।

विचक्षणा । अज्ज मा एवं भण⁷ । अणो बक्करकालो अणो कज्जविआ-
रकालो⁸ ।

विदूषकः । पुरो ऽ वलोक्य⁹ । एसो पिअवअस्सो हंसो विअ मुक्कमाणसो करी

6^a U omits verse 6. — C मगम्मि. — N
मिंग°. — C गयणाय.

6^b ST उणो. — C कथिद°, P गेठिद°, WO
कठिद°, NR कठिद°, S घटिददुस्सरंग°,
T घटोअ°. — N °तरंअ°.

6^c C पछा इ दे. — ST omit से. — CPW
NOR सरदि, ST संचरइ तिस°. — C
°निरोक्खिदेसुं, PWNORS °देसुं, T °देसुं.

6^d CPWN °मंडलिद°, OR °कुंडलिद°. —
NOR °धरो.

6¹ C omits, W वि° विदूषकं प्रति.

6² C omits. — P विरयदि, WOR चिरअ-
दि, N कथं विरअअदि प्पिअवअसो.

6³ C विदूषकः प्रविश्य विदूषको, OR वि° प्र°,
STU ततः प्रविशति. — PSTU omit
परि°.

6⁴ W अय, TU अवि. — NO सच्चं सच्चं,
STU omit सच्चं. — PW add कणू-

रमंजरोए महाराय (P °जे°) संनिहं (W
°हिदा) पेसिदा (P °या) तुमं ति (W
omits ति).

6⁵ N सच्चं. — CP सच्चतरं, WORSTU
°अरं.

6⁶ C अहो वियक्खणे नाहं, P णो हं. — C
पदिज्जामि, P पत्थिज्जामि, W पति-
ज्जामि, N पडिक्खेमि, OR पत्तिज्जामि,
SU पच्चेमि, T पतिअमि अदो. — W
°लोला. — N क्खु, OR सि, CSTU
omit. — C omits तुमं; W तुवं.

6⁷ PSTU ए° मा. — W एवं, NORSTU
एव्यं.

6⁸ C चक्कोराकालो, and omits the rest;
PWRB वक्कर°, N वक्कुरत्तिकालो, O व-
क्कर°, TU वक्ककालो. — P कज्जावदार°,
W कज्जावयार°, N कज्जकालो, SU क-
ज्जालाव°, T कज्जलाह°.

6⁹ OR पुरतो. — WOR विलोक्य.



विअ मअक्खामो मुणालदग्गो विअ घणघम्ममिलारो दिणदि-
खदीवो विअ विअलिदच्छाओ पभादपुखिमाचन्दो विअ पण्डुर-
परिक्खीणो चिट्ठि¹⁰ ।

उभो । परिक्ख¹¹ । जअदु जअदु महाराओ¹² ।

राजा । वअस्स कथं पुणो वि विअक्खणाए मिलिदो सि¹³ ।

विदूषकः । अज्ज विअक्खणा मए सह संधिं कादुं आअदा¹⁴ । किदसं-
धोए ताए सह मन्तअन्तस्स एत्तिआ वेला लग्गा¹⁵ ।

राजा । संधिकरणस्स किं फलं¹⁶ ।

विदूषकः । एसा अहिमदजणप्पेसिदलेहहत्था जं विअक्खणा आअदा¹⁷ ।

राजा । गन्धं सूचयित्वा¹⁸ । केदईकुसुमगन्धो विअ¹⁹ ।

6¹⁰ P एस्. — T omits हंसो, P विअ. —

CSTU मद°, W मयजल° — C मुणा-

ण°, P मुणालिया°, T विणालः. — W

व्व, T वि. — N °मलिणो, S घम्ममि-

लाअमाणो. — COR °दोओ, P °दोवउ,

N नदिणदिओ, T °दिओ. — S omits

विअ. — C विअलित°, PWNOR विअ-

लिअ°, SU विलुलिअ°, T लुलिअठ्ठावो. —

C पभाय°, P पहाय°, N प्पहाद°, SU

पहादसमअपु°, T पभादसमअपु°. — C

अपंडुरपरिक्खारो, S परिक्खामो, TU °प-

रिक्खामो. — STU चिट्ठि.

6¹¹ C तत उभे, PNOR उभे. — C परिक्का-

मतः, PW परि° उपसृत्य च.

6¹² O जअदु once only, R जअ once only,

SU जेदु once only, T जेदु २.

6¹³ C राजा । को सि instead of this sen-

tence. — P omits राजा. — U भो

वअस्स. — PSU कहं, WN कहिं, T

कह. — PN पुण, S उण, U पुरा. —

PWNSTU omit वि. — N मोलदो.

6¹⁴ CORSTU omit अज्ज. — STU omit

सह. — N कादुकामा. — CW °गदा.

6¹⁵ OR किअ°. — CO समं तोए, PN

इमीए, W एदाए, R तोए समं मंतस्स. —

C मं° मम. — W एदा. — ST गआ,

U गदा.

6¹⁶ C राजा तं वक्तोति. — W °कारणस्स,

N °कलाणस्स, T °कलणस्स.

6¹⁷ N omits. — CSTU अभि°. — CW

°पेसिदा°, OR °पेसिआ°, ST °पेसिअ°.

— R omits जं वि°. — C वियक्ख.

Here ends fol. 2; fol. 3 is wanting;

fol. 4 begins विओए see ii. 9°. —

W वियक्खणागदा.

6¹⁸ N omits, STU omit मं° सु°.

6¹⁹ POSU केअई°, N केअइ°, T केअर°. —

N adds आअठ्ठादि, OR आआदि.



विचक्षणा । केदईदललेहो एसो मह हत्ये²⁰ ।

राखा । महुसमए कथं केदईकुसुमं²¹ ।

विचक्षणा । भेरवाणन्ददिखमन्तप्पहावेण देवीए भवणुज्जाणे केदईल-
ट्टीए एक्को दाव पसवो दंसिदो²² । तस्स दलसंपुडेहिं अज्ज हिन्दो-
लअप्पभञ्जणीए चदुत्थीए हरवल्लहा देवी देवीए अच्चिदा²³ । अस्सं
च दलसंपुडजुअलं उण कणिट्ठबहिणिआए कप्पूरमञ्जरीए पसादी-
किदं²⁴ । ताए वि एक्केण दलसंपुडेण भवदी गोरी जेव अच्चिदा²⁵ ।
अस्सं च²⁶

केअईकुसुमपत्तसंपुडं पाहुडं तुह सहीअ पेसिअं ।

एणणाहिमसिवखसोहिणा जं सिलोअजुअलेण लज्झिअं ॥ ७ ॥

6²⁰ P only Sanskrit. — N केअइ°, OR केद(O °अ°)ईकुसुमदललेहो ज्जेव्व, STU केअईकुसुमलेहो. — NSTU omit एसो. — W adds चिट्ठदि.

6²¹ P म° व हु कहिं, WOR म° किं. N म° कुदो, STU कहं म°. — ST add वि. — PORSU केअई°, N केअइ°, T केअर°. — PW °कुसुमं, N °माइं.

6²² W °विखस° instead of °दिख°, STU omit. — P °तंतप्पभावेण, W °तंतप्पहाएण, OR °प्पहाएण. — NO देवो, R देई. — O भमणुज्जाणे. — PNOR SU केअई°, W केअइ°, T केअर°. — P क्को. — STU omit दाव. — P एसवो, OR पसवो. — SU दंसिओ.

6²³ N तस्स वि, OR ताए; PN add तोए. — PW दोहिं दल°. — N अज्जुतए, ST omit. — P हिंदोलण°, W हिंदोलयपभंजणी, N °लप्यवचणीए, O हिंदोलण, R हिंदोलण, S हिंदोलोअंपअट्टमाणाए, T हिंदोलअंपउट्टमाणाए, U अंदोलिअस्मि

पअट्टमाणाए. — PWORT चउत्थीए, N चउत्थिए, SU चउट्ठोए. — W °वल्लहाए. — STU omit देवो. — W देवोए देवो. — POR omit देवोए.

6²⁴ TU अ. — ORS °जुअं, SU केअईकुसुमसंपुडं, T केअरकुसुमदलसंपुट°. — PW पुण, STU omit. — N कणिट्ठाए बहिणीआए, ST °भइणीए, U °बहिणीए. — S पदसादो°. — PW °कदं.

6²⁵ PWNOR तोए, TU तए. — N omits वि-खरपवण see ii. 14^b. — U omits वि. — O भवअदो, SU °वई. — OR गोरि. — P य्वेव, W च्वेव, OR ज्जेव्व, STU omit.

7^a PWR केदई°, O केदट्टो°, T केअर°. — WR °कुसुमं, ST °कुसुमसंपुडं, S adds ताए, TU तए. — P पाहुडं, OR पाहुअं तुअ. — P सहोइ, W सहोए, STU समीवे. — P जं कदं, WORSTU पेसिदं.

7^b P तं, T णं. — STU सुलोअ°. — PW OR लंछिदं, T लंभिअं.



इति लेखमर्पयति¹राजा । प्रसार्य वाचयति² ।

हंसिं कुङ्कुमपङ्कपिञ्जरतणुं काऊण जं वञ्चिओ

तम्भन्ता किल चक्कवाअघरिणी एस त्ति मण्णन्तओ ।

एअं तं मह दुक्कअं परिणअं दुक्कवाण सिक्कवावणं

एक्कथो वि ण जासि जेण विसअं दिट्ठित्तिहाअस्स वि ॥ ८ ॥

द्विस्त्रिवांचयित्वा¹ । एदाइं ताइं सवणरसाअणाइं अक्कवाइं² ।विचक्षण । दुदिओ उण मए पिअसहीए अवत्थाणिवेदओ कदुअ
सिलोओ लिहिदो एत्थ³ ।राजा । वाचयति⁴ ।

सह दिअहणिसाहिं दीहरा सासदण्डा

सह मणिवलएहिं बाहधारा गलन्ति ।

तुह सुहअ विओए तीअ उच्चिरीए

सह अ तणुलआए दुब्बला जीविआसा ॥ ९ ॥

विचक्षण । एत्थ ज्जेव एदाए अवत्थाए मह महल्लवहिणिआए सुल-

7¹ W लेखं समर्पयति.7² STU राजा गृहीत्वोद्वेष्ट्य वाचयति.8^a P हंसो. — P *तणं. — PWOR वं-
चिदो.8^b SU *भट्टा, T लब्धता. — W *घरणी, R
चक्कवालचरिणि. — S एसे.8^c Mss. एदं, S तं एदं. — T मम. — PW
OR दुक्किदं, S दुक्किअं. — PORSTU
*णदं, W *णिदं. — S *वअं, TU *पअं.8^d OR विसए. — PW दिट्ठो. — P *म-
हायस्स but below *तिहागस्स, W *त-
हायस्स, OR *तिहाआण (R *णं), S
*तिआअस्स, T *भागस्स, U *भाअस्स.8¹ W राजा द्विस्त्रि वाचयता विदुषकः, O रा-
जा द्वि, STU इति द्वि वांचयति.8² T एताइं. — STU omit ताइं. — PW
OR मअणरसाअणक्कवाइं.8³ POR दुदोओ, W दुविउ, T उदोओ. —
SU मए उण. — P कहुय. — W सि-
लउ, SU सुलोओ. — W लिहिदा.9^a S एसह. — W दिवस्स*. — T दिहणी-
सास*, O *दंढो, S सा.9^b OS *वलएहि, T मणोवलयेहिं.9^c ORSU सुहअ तुह. — PW विउए. —
C तोइ, WSU तोए, T तिए. — O
उच्चंवरौए, P उच्चंवरौए, W उच्चंवरौए,
O उच्चंवरौए corrected to उच्चंवरौए,
R उच्चंवरौए, SU उत्तम्मिरीए, T उत्तम्मिरीए.9^d CPWORTU *लदाए. — CPWORT
जीविदासा.

कवणाए ओलगाविआए भविअ सिलोओ किदो तं महाराओ
सुणादु¹।

णीसासा हारलट्टीसरिसपसरणा चन्दणुचोडकारी

चण्डो देहस दाहो सुमरणसरणा हाससोहा मुहम्मि ।

अङ्गाणं पण्डुभावो दिअहससिकलाकोमलो किं च तीए

णिच्चं बाह्यपवाहा तुह सुहअ कए होन्ति कुल्लाहि तुल्ला ॥ १० ॥

राजा । निम्बस्य¹ । किं भणीअदि कइत्तणेण तुह जेट्ठबहिणिआ खु एसा² ।

विदूषकः । एसा विअकवणा महीदलसरस्सदी³ । एदाए वि जेट्ठबहि-
णिआ तिहुवणसरस्सदी⁴ । ता एदाहिं समं पाडिसिद्धिं ए करिस्सं⁵ ।

9¹ C वि° पुनराह, POR वि° विहस्य. —
WOR इह. — P व्येय, OR ज्जेव्व.
STU एव्व. — CPSTU omit एदाए.
— C वल्लहवहिणीयाए, P जेट्ठबहिणी-
याए, OR जेट्ठबहि°, STU वसंतरवहि-
णीआए (T °भइअणीए, U °बहिणीए).
— C ओलगाविया, P ओलगावियाए,
W उलगभवोया, O उल°, R उगाविआए,
S ओलगिआए, T आदेसंकरणीए. — OR
हुविअ. — CW सिलोगो, STU सु°. —
C कुदो, PWO कदो, SU कओ. — C
सुणोदु. P सुणदु, W सुणोदु. — STU
सु°म°. — OR add पठति.

10^a S णीसासा. — C हारवल्लोसरसियसरणा,
W °जट्ठोसरिसपसरणा, O °सरिस°, SU
हारवल्लो°. — C चंदणोच्चाट°, P चंद-
णुचोड°, ORSTU चंदणुव्वेअ°. — STU
°आरो.

10^b PO चंदो. — C सुमरणसरसा, W समर°,
U सुमरविसरणा.

10^c W °भाउ. — CP दिवस°. — S °करा°. — WSU °कोमला. — W किं वि.

10^d C निम्बच्चा, P निम्बिच्चा, T णोव. —
C बाहवाहा, P वाहवाहा. — R तअ.
— STU सु° तुह. — CPWO कदे,
ST किए. — O हिहोति. — W कु-
ल्लाह, OR कुल्लाअ.

10¹ C निःम्बस्याह, PW निःम्बस्य.

10² CRT भणइ, PWOSU भणइ. — CP
कवित्तणे, W सुकयत्तणेण, OR सुकइत्तणेण,
T कइत्तणेणावि; SU add वि. — OR
तुअ. — C °बहिणीया, W °विहिणीया,
S °भइणी, TU जेट्ठो बहिणी. — COR
omit खु. — CPSTU सा.

10³ STU omit एसा. — COR महिअल°,
PWSTU महोअल°. — Mss. here
and in the following line °सरस्सई.

10⁴ S दाए, T एव्व एव्व एदाए. — CSTU
omit वि; W उण. — C °बहिणीया,
PW °बहिणी, STU °भइणी सुलक्वणा.
— CPWR तिहुअण°, O तिहुअणसर-
स्सइ adds ति, R adds ति.

10⁵ OR एआहिं, STU एदाए समं. — T प-
हि°. — P °मिट्ठि.



किं उण पिअवअस्सस्स पुरदो मअणाअल्लअं अत्तणो उइदेहिं अ-
कवरेहिं णिवेदेमि⁶।

विचक्षणा । पढ⁷। एदं सुणीअदि⁸।

विदूषकः ।

परं जोएहा उणहा गरलसरिस्सो चन्दणरस्सो
खअकवारो हारो रअणिपवणा देहतवणा ।

मुणाली बाणाली जलइ अ जलहा तणुलआ

वरिट्ठा जं दिट्ठा कमलवअणा सा सुणअणा ॥ ११ ॥

राजा । वअस्स तुमं पि थोएण चन्दणरस्सेण समालम्भणीओ सि¹। ता
कधेहि तग्गदं कं पि वुत्तन्तं²। अध अन्तेउरं णइअ देवीए किं किदं
तिस्सा³।

विदूषकः । विअकवणे किं किदं⁴।

10⁶ CPW पुण. — C वयस्सस्स, P *वस्सस्स, WR *वअस्स. — CSU omit पुरदो.
— C मयणालसस्स अवत्थं, P मयणाल-
सस्स, WOR मअणावत्थं (O *त्थअं),
SU म* उट्ठिसिअ. — C अप्पणो. —
CORT उच्चिदेहिं, P उच्चिदेहि, W उ-
च्चिदेहं. — C अकवरपंतोहिं णिवेदेहि, P
अकवरेहिं अवत्थं किं पि णिवेदयेमि.

10^{7,8} U omits, C राजा. — PW पढइ, RS
पठ. — P एद, ST एव्वं संपदं.

11^a ST वि* पठति, U विच* पठति. — T
वरं. — W omits उणहा.

11^b CPW खरं खारो. ORST खद*, U मद*.

11^c C मुलाणा. — OR जलदि. — CP व.
— CPWORT *लदा.

11^d C गदा दिट्ठिट्ठणं सरससमहोज्झतणुए.
— STU तणिट्ठा जं दिट्ठा कं दोहण-
अणा.

11¹ C राजा तमाह. — OR णं instead of
वअस्स. — PW ता तुमं, OR तुअं. —
ST वि. — C ण त्थोवेण, W थोवेण,
TU थोवेण, S omits. — WOR *र-
सेण ण. — CW समालिहज्जसि, P
*लहिज्जसि, OR *लहिस्ससि, S *लंभणि-
ज्जो सि, T समलंभणीओ सि, U *लि-
तो सि.

11² CW कहमु, P काधसि, O कहेहि. RSTU
कहेहि. — C तग्गतं, O तगादे, STU
तग्गअं. — CPWORSU किं. — STU
वि. — C वित्तं, PW वत्तं, T उत्तंतं.

11³ P अज्ज, SU अह, T अह अ. — CW
अन्तेउरे. — C तोए देवीए. — CPR
कदं, O कदे. — C सुंदरीए, SU
तिसस.

11⁴ PU omit. — C विदू* विचक्षणाभाह ।
वि* कधहि किं. — COR कदं. —



विचक्षणा । देव मज्जिदा टिक्किदा भूसिदा तोसिदा अ^१ ।

राजा । कथं विअ^१ ।

विचक्षणा ।

घणमुबट्टिअमङ्गं कुङ्कुमरसपङ्कपिञ्जरं तिस्सा ।

राजा ।

रोसाणिअं फुडं ता कञ्चणपञ्चालिआरुवं ॥ १२ ॥

विचक्षणा ।

मरगअमञ्जीरजुअं चलणा से लम्भिआ वअंसीहिं ।

राजा ।

भमिअमहोमुहपङ्कअजुअलं ता भमरमालाहिं ॥ १३ ॥

विचक्षणा ।

राअसुअपिच्छणीलं पटंसुअजुअलअं णिअत्था सा ।

राजा ।

कअलीअ कन्दली ता दरपवणपणोल्लिअदलग्गा ॥ १४ ॥

OR add कहेहि, T adds ति देव्वो
विचारेदि.

11^a C विचक्षणा राजानमाह. — WS omit
देव; OR देव्व, T देअ. — CPWOR
मंदिदा, T मंजिदा टिक्किदा भूमिदा. —
P omits तोसिदा; S दो, U दोसिदा.
— C omits अ.

11^b C राजा तामाह. — CP कथं, STU कहं.
— P omits विअ; W वियक्खणे.

12^a W omits विच. — P 'व्वट्टिद', W
'व्वट्टिद', O 'व्वदिद', R 'व्वदिद', S
खणमुव्वत्तिअ, U 'व्वत्तिद'. — CSU
omit 'पंक'. — S 'पंकिलंकिदं, T 'पिं-
जले, U 'पिंकिदंकिदं. — CS तिस्स.

12^b C अथेति श्रुत्वा राजाह. — T उज्जलं-
किदं. — C कुडं, P फुटं, OR परं, T
पुडं. — U दा. — C कंवाणमियबालि-

यारुपं, PW कंचणमयबालियारुवं, OR
'मअवालिआएतंरुवं, U 'रुव्वं. — Read
कञ्चणवारुल्लिआरुवं?

13^a C 'युयं, T मरंगअरंजोरिहिं. — WORSTU
चरणा. — PT लंभिअ. — CSTU व-
अस्सीहिं, P वेयंसीहि, OR वअस्साहिं.

13^b SU 'पंकज'. — C भमलमालाहिं, WOR
'मालाए.

14^a C पुनर्विचक्षणा । रायसूय°. — WS 'पिंङ्क'.
— P 'जयलक. — C णियङ्का, PSTU
पिणद्धा, OR णिवसिआ.

14^b CPWOR कअलीए, S ता राजकेलि, T
कदलीए, U राअकेलि. — W कंदलया,
SU कदली, T कंदलि. — SU omit
ता. — CPWOR खरपवणा. — OR
'पलोल्लिअ', N begins here again
ल्लोल्लिअणिमदला. — U adds सा.



विचक्षणा ।

तीए णिअस्रफलए णिवेसिआ पोम्मराअमणिकञ्ची ।

राजा ।

कञ्चणसेलसिलाए ता बरिही कारिओ णट्टं ॥ १५ ॥

विचक्षणा ।

दिखा वलआवलीउ करकमलपओट्टणालजुअलम्मि ।

राजा ।

ता भणह किं ण रेहइ विवरीअं मअणतोणीरं ॥ १६ ॥

विचक्षणा ।

कणहम्मि तीअ ठविओ छम्मासिअमोत्तिआण वरहारो ।

राजा ।

सेवइ ता पंतीहिं मुहअन्दं तारआणिअरो ॥ १७ ॥

विचक्षणा ।

उहएसुं वि सवणेसुं णिवेसिअं रअणकुण्डलजुअं से ।

राजा ।

ता वअणवम्महरहो दोहि वि चक्केहि चङ्कमिओ ॥ १८ ॥

15^a C पुनर्विचक्षणा. — P ताए. — N णि-
अंवलफ°. — C °फलहे. — N णिएसिआ.
— CN पम्म°, PORSTU पंच°, W
पोम°.

15^b CW ब° ता, PWN बरही, STU बहि-
णो. — NRS णच्चं, O णच्चे.

16^a C पुनर्विचक्षणा. — P दिखायो रयणवल-
यावलीओ तिससा षउट्टदंसे. — CW व-
लयालीओ (W °लिउ), NOR °आवलि-
ओ, S °आवरओ, T वलिआवलीओ, U
°लोओ. — COR °पउट्ट°, W °पउठ°.

16^b C भरियं तूणोरजुयलं सरोहिं ता मणयदेव-
स्स ॥ १६ ॥ त भणह... , P ता भा-
मियमयणसरा ट्टिटा सुतोणीरुबंघनुया, ST
ता भाविअमअणसराहिंअतूणोरिबद्धभुआ,
U ता भाविअमअणसरापरिअतूणोरिबद्धभु-

जा. — WN भण. — W किं न हि,
N किं णु हु. — C सोहइ, N रेइद
विवरीअं, O तिवरीअं. — NR °तूणोरं,
O °तूणिरं.

17^a CWNORST तीए, U ए. — W ठवि-
दो, N ठठविदा, T टाविओ. — C स-
म्मासिय°, W छम्मासय°, N छमासिअं°.

17^b STU ता से°. — C मुहइदं, W °चंदं.
— C तारिया°.

18^a N विट्ठ. — C उभयेसुं, P उभएसु, W
उहएस, N उहए, OR °सु, S अह दोसुं,
T विहवेसुं, U अयहेसुं. — CSTU
omit वि. — N कंणेसु, T सवणेसु. —
C णिवेसिदं रयणकुंडलं तीए. — W °कुं-
डलु°. — T °जुअलं से.

18^b W तो. — WNRU °मम्मह°. — CNORS



विचक्षणा ।

जच्चञ्जणजणिअपसाहणाइं तीए कआइं सअणाइं ।

राजा ।

ता उप्पिउ खवकुवलअसिलीमुहो पच्चबाणस्स ॥ १९ ॥

विचक्षणा ।

कुडिलालआण माला णिडाललेहग्गसङ्गिणी रइआ ।

राजा ।

ता ससिबिच्चस्सोवरि वट्टइ मज्झाउ सारङ्गो ॥ २० ॥

विचक्षणा ।

घणसारतारणअणाइ गूढकुसुमुच्चओ चिहुभारो ।

राजा ।

ससिराहुमल्लजुज्झं ता दंसिअमेणणअणाए ॥ २१ ॥

विचक्षणा ।

इअ देवीअ जहिच्छं पसाहणेहिं पसाहिआ कुमरी ।

TU दोहिं. — N विअ, STU omit
वि. — CWNORT चङ्गेहिं. — CW
‘मिदो. N ‘मिल. T चकलोओ.

19^a C अङ्कजणपसाहणाइं. P जच्चजणणियपसह-
णाइं. N अङ्कजणणियदप्पसाहणानि, OR
‘जणिद’. SU अच्चञ्जणजणिअपसाहणम-
णहारिणो. T अच्चञ्जणअपसाहणमणहारि-
णो. — C जायाइं तीए, P जायाइं तोय,
N जाअंइ तीए. — STU omit क’.

19^b NOR omit ता. — C उप्पिय, P उ-
प्पन्ति, WO उप्पणो, N उप्पंखिआ, R
उप्पणो, STU कुप्पइ. — C णवकुल-
यसिलीमुहमुह, P णवकुलयसिलीमुहे, W
णवकुलयसिलीमुहे, NOR ‘मुहे, U ण-
वकुलअ’.

20 U omits.

20^a C कुडिला’, P कुटिला’, T कुडिलाअलआ-
ण. — C णिहाल’, PW ललाड’, T

णिगल्लेहग्गसङ्गोणी. — WOR ‘लोलण’,
N ‘फलअण’. — W रईया.

20^b C तं. — O वइइ, ST चिट्ठइ. — CO
मज्जाउ, P वज्झाउ, N omits; S मज्झाउ,
T मज्झहिणो. — NOR कसणसारंगो.

21^a N omits विच’. — CORTU ‘णअणाए,
W घणसारमंजरीए, N ‘णआणाए, S ‘ता-
रअणा. — C फुल्लेहिं रंखिओ, P ‘सुमुच्च-
ईउ, W ण्डकुसुमुच्चउ, N ‘कुसुमुक्को,
OR णिगूढकुसुमुच्चओ, S गुंभिअकुसुमं-
चिदो, TU गम्बकुसुमंचिदो. — P वि-
उर’, O चिट्ठुर’, NSTU चिउर’.

21^b CN ‘जुज्झं, O ‘जुज्झं. SU ‘जुज्झं. — C
विय, P व, W वं, NOR omit; T तं.
— CPN दंसिअं ए’, W दंसिदं ए’, OR
पदंसिअं ए’, TU दंसिद’.

22 T omits.

22^a PS इइ. — CPNORSU देवीए, W



राजा ।

ता केलिकाणणमही विहूसिआ सुरहिलच्छीए ॥ २२ ॥

विदूषकः । देव इदं परमात्यं णिवेदीअदि^१ ।

जिस्सा दिट्ठी सरलधवला कज्जलं तीअ जोग्गं

जा वित्थिणत्थणकलसिणी रेहए तीअ हारो ।

चक्काआरे रमणफलए को वि कञ्चीमरट्टो

जिस्सा तिस्सा पुणु अ भणिमो भूसणं दूसणं च ॥ २३ ॥

राजा । पुनस्तामनुसंधाय^१ ।

तिवलिवलिअणाहीबाहुमूलेसु लग्गं

थणकलसणिअम्बाडच्चरेसूससन्तं ।

जलणिविडमिमीए लएहअं एहाणपोत्तं

पिसुणइ तणुलट्ठीलङ्गिमं चङ्गिमं च ॥ २४ ॥

देवीइ. — C जहित्थं, P जहित्थिय, W जहित्थिय, N जहित्थियसा, R प-
साभणेहिं, SU पसाहणपसाहिआ. — C
NOSU कुमारी. — SU add सा.

22^b S विभूसिआ, U विभूसिदा. — C 'लछो-
णं. S सुरभि', U कुसुमलच्छीए.

22¹ C विदूषको राजानमाह, WS विचत्तणा.
— SU omit देव. — COR एदं, U
इमं. — C परत्थं. — P णिवेदियदि,
WOR विस्सुवोअदि, N विणविअदि,
STU णिवेदिमि.

23^a C जासा, OR जेसा, S जाए, U जस्सा.
— COR सअलधवला, P सरवा, WTU
तरल'. — CW तोइ, STU तोए.

23^b C कट्ठिवायणकलसिणी, W विट्ठिव', N
वित्थिणत्थणअलसिसिरी, SU 'अलसिणी.
— C सोहए, N सोअए, T रोहए. —
CW तोइ, SU तोए, T तिए हरो.

23^c STU 'रो. — POR 'फलहे, N जहस-
फलए, STU 'फलओ. — W 'रमट्टो, O
कंचोरदो.

23^d CNSU जस्सा. — U तस्सा. — CPOB
पुण, NSU उण. — CW पभणिमो, P
पलणिमो, N पि भणिमो. — C व्य, PN
अ, SU वा.

23¹ C राजा कपूरमंजरीमनुसंधायह. — NS
omit पुनस्.

24^a N 'ललिअ', ORS 'वलअ', U 'वणअ'.
— W 'मूलंमि.

24^b C घण'. — NST 'अलस'. — T 'णि-
अंवाटुंबरे. — W 'रेसूससंभं, N 'रेसूख-
सत्तं, OR 'रेसूस्स', S 'संति, T ऊससंतं.

24^c P 'णिवड', TU 'णिविड'. — STU
'ममोए. — W णएहयं, OR सणहअं, SU
तखअं, T सौटसव्वालं. — ORSTU 'वत्थं.

24^d CPWNOR पिसुणदि. — WORT 'ल-



विदूषकः । सक्रोधमिव¹ । भो मए सब्बालंकारालंकिदा वसिदा² । तुमं उए
जलविलुत्तप्पसाहणं जेव सुमरसि³ । ता किं ए सुदं देवेण⁴ ।
णिसग्गचङ्गस्स वि माणुसस्स सोहा समुम्मीलइ भूसणेहिं ।
मणीए जच्चाए वि हीरएहिं विहूसणे लग्गइ का वि लच्छी ॥ २५ ॥
राजा ।

मुद्वाण णाम हिअआइ हरन्ति हन्त
एवच्छकम्मणगुणेण णिअसिणीओ ।
छेआ पुणो पअइचङ्गिमभावणिज्जा
दक्खारसो ए महुरिज्जइ सक्कराए ॥ २६ ॥

विचक्षणा । जधा देवेण आदिट्ठं¹ ।

थोराणं थणआणं कणकलिआलङ्गीणं अच्छीणं वा

को, U *जट्टो. — COR *चंगिमं लं-
गिमं च, P *चंगोमत्तं लहुत्तं, N *लंगिमं
चंगिमं च, SU *लंगिमं तुगिमं च, T
*लंगिमं तुगिमं च.

24¹ T omits विदू. — C सक्रोधमाह.

24² T भो वअस्स. — STU मए सा तरट्ठी.
— C सब्बालंकिदा, P सच्चालंकिदा, W
सच्चालंकिदा, N सच्चालंकारसहिदा, OR
सच्चभरणालंकिदा. — W विसिदा.

24³ N तुअं. — CPW पुण. — C *लुत्तसो-
हणा, P यहाणविलुत्तपसाहिणं S *लुलिअप*,
T जललुलिअपसाणा, U *लुलिआ*. —
CW ज्जेव, P ज्येव, NR जेव्व, O ज्जे-
व्व, S omits; TU एव्व. — W सम-
रिसि, N सुमरसि; P adds से.

24⁴ T सुणिदं.

25¹ N रिगसगचंगंस्स हि. — Mss. *मीलदि.

25² N मणीए सुत्ताण. — P *एहि, W वि
कंचयोण, N विहूसणेहिं, OR वट्ठो, STU

वि होणएहिं. — CWSU विभूसणे, R
विदूसस्से, T विदूसणे. — CN लग्गदि,
W लब्भदि, OR सज्जदि, T लंभइ. —
N लल्लो.

26¹ C राजाह, U omits राजा. — P मुद्वाण.
— CPWOR *आइ, N हिअआइ. —
N णिहंति, STU हरंतु.

26² C नेयत्थ. — PWN *कप्पण*. — T
*उणोण.

26³ T कैला. — STU उणो. — N पकिइ*,
STU पकिदि*. — CU *चंगम*, — N
*हारणिज्जा, S *हावणिज्जा.

26⁴ CNOR *रिज्जदि, PW *रज्जदि. — T
सखरेहिं.

26⁵ STU जह. — C निहिट्ठं, PNOR देवे-
णादि*, W दिट्ठं.

27¹ CW थोयाणं. — Mss. *आण. — Mss.
*लंघीण (P *लंघीण). — Mss. अच्छीण.
— N व, O च R अं.



भूचन्दस्स मुहस्स कन्तिसरिआसोत्तस्स गत्तस्स अ ।

को शेवच्छकलाइ किज्जइ गुणो जं तं पि सव्वं पिअं

सुव्वनं सुण तत्थ कारणमिणं रुढीअ का खण्डणा ॥ २७ ॥

राजा । अवि अ सुप्पज्जल कविज्जल एस सिकखावीअसि^१ ।

किं कज्जं कित्तिमेणं विरअणविहिणा सो णडीणं विडम्बो

तं चङ्गं जं णिअङ्गं जणमणहरणं तेण सीमन्तिणीओ ।

जस्सिं सव्वङ्गसङ्गो सअलगुणगणो सो अ संभोअलम्भो

तस्सिं शेवच्छन्ति काले परमसुहअरे किं पि शेवच्छलच्छिं ॥ २८ ॥

विचक्षणा । देव इदं विस्सवीअदि^१ । ए केवलं देवीए णिओएण ताए

27^b SU किति°. — O °ओत्तस्स. — CW
गतस्स वि, S भा.

27^c C शेवत्थकलाहि, NORSU °लाए, T °ला-
स. — C किज्जदि, P किज्जदु, WOR
कोरदि, N करिआदि, T कज्जइ. — ST
वि. — O सच्च पिअं.

27^d CN सच्चंतं, P सच्चंतं, W सुत्तच्चं, OR
संजुत्तं, SU शेवच्छं, T वोचंतं. — COR
पुण, NST सुण, U किल. — C तस्स.
— P कारणमिद, WSTU °णमिमं, N
°णमिमा, STU काल°. — C रुढीइ,
PW रुढीइ, SU रुढीए. — C
खंडला.

27ⁱ CPSTU omit राजा. — WN omit
अवि अ. — CP सुप्पज्जल. WOR सुप्पि-
ज्जल, N सुप्पज्जल, STU सुप्पज्ज. — C
STU कज्जल, OR कपिज्जल. — STU
omit एस. — C तक्खवीयसे, P सिकख-

वीजसि, WOR सिकखवी°, N सिकखावि°,
S सुसि°.

28^a CS कत्तिमेणं, NOT °मेण, U °प्राणं. —
P विरयिण°. — N विलंबो.

28^b CPW जं चंगं तं, O जं चंगं तं जं. —
WNOR णिसगं. — R omits °प्राण°. —
CT सीमंतणीओ, W तेणीउ.

28^c T स जस्सिं. — W सच्चंगचंगो. — C
°गणा, STU वसइ गुणगणो (T °अणो).
— CPWNOR दंभोअलंभो, T °लंबो.

28^d P नेत्थंति, S शेवच्छकाले. — C °सुहपरे.
— S का. — ST वि. — N शेपछ°. —
T °लढो.

28ⁱ CPSTU omit विचक्षणा. — C किं चि
देव. P किं च देव, W omits देव; STU
अशं च देव. — C अदं परमत्थं, P इदं
च. N एदं च, O एदं, R एत्थं. — C
निवेदीयदि, O विणाविअदि.



अणुगद म्हि^१। तारामेत्तोए वि सहित्तणं पत्ता कप्पूरमञ्जरीए^२। तेण
तक्कज्जसज्जा अहं पुणो ओलग्गाविआ भविस्सं^३।

तिस्सा तावपरिक्खणाअ णिहिओ हत्थो थणुच्छङ्गओ
दाहुड्डामरिओ सहीहि बहुसो हेलाइ कट्टिज्जइ।

किं तेणावि इमं णिसामअ गिरं संतोसिणिं तामिणिं

हत्यच्छत्तणिवारिएन्दुकिरणा बोलेइ सा जामिणिं ॥ २९ ॥

कज्जसेसं कविञ्जलो णिवेदइस्सदि^४। तं च तथा कादब्बं^५।

इति परिक्रम्य निष्क्रामति^६

राजा । वअस्स किं उण तं कज्जसेसं^७।

28^२ C देवोन्नोएसेण, PW देवोणियमेण, OR
देवोए वअणेण णिअमेण, S देवोए णि-
योएण, T देवोअखाए, U देवोए विओए-
ण. — CWNOR तिस्सा, P तस्सा.

28^३ P तारामेलाए, W तारयमित्तोए, N 'मो-
त्तिय. — P तोए वि, N उण वि, OR
उण, TU omit वि. — C हसित्तणं, TU
पिअसहिं. — W उवगदा. — OR
omit कप्पूर.

28^४ C omits तेण; U देण अ. — CT 'स-
ज्जाहं. — PN पुणो वि, SU omit;
T उण. — C ओलगविया, PW उल-
गा, S ओलंगआ. — P हविस्सं पुणो
मुणोदु, N भविअ णिवेदइस्सं, OR भविअ
भणिस्सं, S भणिस्सं.

29^१ N तःसा. — NOR दाव, STU दाह.
— CT 'परिक्खणाअ, P 'गाइ, O 'ग-
स्य, R 'गत्थ. — C णिहिओ, P ति-
हिओ, WNORSTU णिहिओ. — C
त्थण, SU तणु. — CPWT 'त्यंगदो,
NORSU 'च्छंगदो.

29^२ NOR डाहु, T डाउ. — COR 'डाम-

रिओ. P 'दाहमरिओ, W 'डामरिओ, N
'डापकिओ. — C सदीहि, POR स-
होहिं. — C हेलाइ, P हेलाइ, NSU
हेलाए, T हेलाअ. — C कट्ठिज्जए, P
कट्टिज्जए, WN 'दि, OR कट्ठिज्जदि.

29^३ TU देणावि. — N पिसामअ omits
गिरं. — CP संतोसवित्तासणि, W संसो-
सणं तासणिं, N संतोसविट्ठेसिणीं, S सं-
तोसणं तासहं, T संतोसिणीं ता.

29^४ C 'वारिदिंदु, P 'वारेदंदु, WNRU
'वारिदंदु, OT 'वारिदेदु. — PORTU
वोलेइ, N वोल्लेइ. — C जामिणिं, W
जामिणं.

29^५ C अथ तक्कज्जसेसं, P अणं च क. —
PWOR कविंजलओ, STU कविंजलो. —
C णिवेदइस्सदि, N णिवेदस्सदि.

29^६ P omits. — N इदं च, S तं एव्व. —
C देवेण कट्ठब्बं, WOR तए का, N देवेण
तथा का, SU तह का, T तहा का.

29^७ C परिक्रम्य निष्क्रांता विचयणा, N 'क-
मति, ST 'क्रांता.

29^८ CPW राजा सखसमुपसृत्य विदूषकं प्रति



विदूषकः । अज्ज हिन्दोलअचउत्थी⁵ । तहिं देवीए पुरदो कप्पूरमञ्जरी
हिन्दोलए आरोविदवा⁶ । ता मरगदपुञ्जिट्टिदेण देवेण कप्पूरमञ्जरी
हिन्दोलअन्ती दट्टवा⁷ । एदं तं कज्जसेसं⁸ ।

राजा । विचिन्त्य⁹ । ता अदिणिउणा वि छलिदा देवी¹⁰ ।

विदूषकः । पाइदा जुसमज्जारिआ कज्जिअं दुइं ति तक्केमि¹¹ ।

राजा । को अखो तुम्हाहिंतो मह कज्जसज्जो¹² । को अखो चन्दाहिं-
तो समुहवट्टुणविअट्टो¹³ ।

इति परिक्रम्य कदलीयहप्रवेशं नाटयतः¹⁴

(C प्रत्याह, P omits वि° प्रति). —
CWSU omit वअस्स; P भो वयस्स.
— CPO पुण. — U omits तं. — C
तक्कज्जस्स सेसं.

29⁵ C भो अज्ज. — CW °चउत्थीए, P हिं-
दोलणचउत्थी, NR हिंदोलचउत्थी. O हिं-
दोलणचउत्थी, S °चउट्टहि ति. T हिं-
दोलचउट्टसी, U हिंदोलचउट्टहि ति. —
C adds गौरी अच्चिदव्वा.

29⁶ C तदो, P तेहि, OR तत्थ, STU omit.
— C omits देवीए; P देवीए गौरी, W
गौरि कटुअ देवीए, N देविए. — CPW
NOR omit पुरदो. — P omits कप्पू.
— P हिंदोलए, O हिंदोलअं, RU हिंदो-
लअं, T हिंदोलिअं. — P आरोवदित्था,
W आरोवदव्वा, N आरोहिदव्वा, T आ-
रोपददव्वा, U आरोपिदव्वा.

29⁷ CWNRU मरगअ°, P मरमय°, O मरगपुं,
S मरगआ°, T मरअज°. — P °पुंजेट्ट-
दिण, W °पुंजिट्टेण ज्जेव, N °पुंजिट्ठि-
देण. — S omits देवेण. — P हिंदो-
लयं, W हिंदोवालंयंतो, NS हिंदोलंतो,
OR हिंदोलए हिंदोलंतो. — P दट्टव.

29⁸ OR omit, N omits राजा.

29¹⁰ PSTU omit ता. — CPWNST अइ°,
U गइ°. — U omits वि. — SU दे°
छ°. — W छलिदा सा, T चलिआ,
U छलिआ.

29¹¹ WNO omit विदू°; R विह°. — W
NORS पाइआ, T विट्ट ता अइणिउणा
वि देवी वंचिआ पाइदा. — C जुसमं-
जरी, P °मंजरी, W जुसमंजारिया, ST
जिख°, U जिज्जमाज्जारिआ. — CPW
NSTU omit कज्जिअं. — CPWNS
तक्कं, R तक्कंमि.

29¹² C राजाह, W विदूषकं प्रति instead of
राजा. — CW वयस्स को, S को उण.
— C तुम्हाहिता, P तुम्हाहिंतो, OR
°हिंतो, T तुम्हाहिंदो. — C अख, W
मे, TU कज्जसज्जो (T °सेवो) अक्कमाणं.

29¹³ OR जदो को. — ST चन्दाहिंदो, U
चन्दादो. — C °वट्ठणे तिण्हको, P °वट्ठ-
णतचिदो, W °वट्ठणतणिट्टो, N °वट्ठणे
दिट्ठो, O °वट्ठणणिट्टो but ण is in
the margin corrected to णेदि; R
°वट्ठाणणिट्ठो, T °वट्ठणविअट्टो.

29¹⁴ C परिक्रम्य कदलीनां ग्रहप्रवेशं. — N प्र-
वेगे. — WT नाटयति.



विदूषकः । इअं उचुङ्गा फलिहमणिवेदिआ¹⁵ । ता इध उवविसदु व-
अस्सो¹⁶ ।

राजा तथा करोति¹⁷

विदूषकः । हस्तमुदाम्य¹⁸ । भो दीसदु पुस्सिमाचन्दो¹⁹ ।

राजा । विलोक्य²⁰ । अहो दोलाहिरूढाए मह वल्लहाए वअणं पुस्सिमा-
चन्दो त्ति णिहिसदि²¹ । सम्यगवलोक्य²² ।

विच्छाअन्तो णअरमणीमण्डलस्साणणाइं

विच्छोलन्तो गअणकुहरं कन्तिजोणहाजलेण ।

पेच्छन्तीणं हिअअणिहिअं णिहलन्तो अ दप्पं

दोलालीलासरलतरलो दीसए से मुहेन्दू ॥ ३० ॥

अवि अ¹ ।

29¹⁵ P जोगा इयमुत्तंगा, ORT omit इअं. —
W अच्चुत्तमा, N उत्तंग, OR जुग्गा अ-
च्चुत्तंग, ST तुंग, U omits. — C फ-
लिकमणिवेदिका, P फलह°, NTU फलि-
अ°, O फडिअ° in the margin cor-
rected to फलिह°, S °फलअ. — U
°वेदी.

29¹⁶ STU omit ता. — CPWNOR इह,
STU इत्थ. — CP महाराओ, NOR
पिअवअस्सो.

29¹⁷ STU तथा कुरुतः.

29¹⁸ T हस्तमुद्दिश्य. — C adds वक्ति.

29¹⁹ C भो वयस्स, S भो भो, T एसो. —
CN दीसदि, STU दीसइ. — CW
°इंदो, PNOR °अंदो.

29²⁰ C वि° स्वगतं चिंतयति, PW वि° स्वगतं.

29²¹ CW अइ, P अज्ज, NO अए, R आए,
S तीए. — CPT दोलाधि°, WNOR

दोलाह°, SU दोलाहिरूढाए कपूरमंजरीए,
T मह कपूरमंजरीए. — C °इंदु, P
°चंदं, W °इंद, N °अंदो. — P ति, N
omits. — C निहिसोयदि, N णिदि-
स्सादि, S णिवेदीअदि, T णिहिसति,
U णिहोसइ.

29²² C समस्तमवलोक्य प्रकाशं वक्ति, PNO
समंतादवलोक्य. — P adds प्रकाशं.

30^a U विच्छाणंतो. — W नयणरमणीमंडलसा°,
O °रमणि°, R omits णअर°—अ
दप्पं.

30^b C विच्छालंतो, P वित्योलंतो, W विच्छा-
लंतो, N पच्छालंतो, U विच्छेलंतो. —
T °कुहलं. — P °जलेणं, N °उलेण.

30^c P पित्यतीणं, STU पेच्छंताणं. — Maa.
°णिहिदं. — T णिहलं रुअदप्पं.

30^d SU दोला°. — U °सरस°. — S °तर-
ला. — W दीसदे. — P ण स.



उच्चेहिं चामरेहिं धवलधअवडाडस्रिल्लावलीहिं
 घणटाहिं विन्दुरिल्लासुरतरुणिविमाण्णुसारं लहन्ती ।
 पाआरं लङ्घअन्ती कुणइ रअवसा उखमन्ती एमन्ती
 एन्ती जन्ती अ दोला जणमणहरणं बुडुणुबुडुणेहिं ॥ ३१ ॥
 अवि अ'।

रणन्तमण्णोउरं झणझणन्तहारच्छडं
 कणक्कणअकिङ्किणीमुहलमेहलाडस्रं ।
 विलोलवलआवलीजणअमञ्जुसिञ्जारवं
 ए कस्स मणमोहणं ससिमुहीअ हिन्दोलणं ॥ ३२ ॥

विदूषकः । भो सुत्तआरो तुमं'। अहं उण वित्तिआरो भविअ वित्थरेण
 वण्णेमि'।

31^a P गोपुरेहिं, W गोउरेहिं instead of चामरेहिं. — WO धुअधवलवडा°, R कअधवलवडा°, S °धअपडा°, T °पटा°, U °पडा°. — C °डसरोल्लासलीहिं, SU °डवरिल्लं वलेहिं, T °डवरच्चं वलेहिं.

31^b C वट्टरिल्ला°, PW विदुरिल्ला°, N विदुरिल्ला°, ST वित्थरिल्ला°, U पत्थरिल्ला°. — C °णाणुहारं, P °णाणुखं, N °णाणुआरे, OR °णाणुअं. — N वहेत्तो.

31^c CPWOR कुणदि, N °दी. — COR °वसादुख°. — T omits गमन्ती.

31^d CP तोए दोला सलीलं (C °ला), W जंतो दोला सलीलं, OR रंतो दोला सलीलं, ST अंतो. — SU डोला. — P जणमणण°. — S °हरणो. — C वट्टणवट्टणेहिं, P कट्टणकट्टणेहिं, W बुडुणुबुडुणेहिं, N बुडुणुबुडुणेहिं, OR कंसणुअंसणेहिं, S अड्ड, T बुडुणुउडुणेहिं, U पुट्ट°.

32^a N °गोपुरं. — C रणन्तमणंतहारच्छडे, P र-

णझणंतहारत्थणं, R झणंत°. — N °छडं, T °ज्जडं.

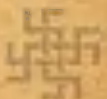
32^b C झणझणित°, P रणज्जणित°, W कणक्कणित°, N क्कणक्कणित°, O झणझणित°, R झकलक्कणित°, SU झणज्जणित°, T झणज्जणित°. — C °मुहलमेहडा°, WO RU °मुहर°, N °महुर°.

32^c U विलोलमणिआवलो. — C °वणित°, PWNOR °जणित°.

32^d STU ए कस्स खु मणोहरं. — CP °मुहोद, WSTU °मुहोद. — P हिडो°.

32^e C विदू' । राजानमाह. — STU भो वअस्स. — P °कारो, T °अरो. — W तुवं.

32^f P अम्ह. — CU पुण, P पुख. — P °कारो, N वित्थरआरो, S पुत्ति°, T उत्ति°, U वुत्ति°. — C विट्ठारिय, PS वित्थारिअ, N वित्थारइःसं, TU omit. — P वण्णेमि, N omits, STU वण्णइस्सं.



उवरिटुअथणपब्भारचम्पिअं चलणपङ्कआण जुअं ।
 हक्कारइ व मअणं रणन्तमणियोउरवेण ॥ ३३ ॥
 हिन्दोलणलीलाइअमुहलं रहचक्कचक्कलं रमणं ।
 किलकिलइ व सहरिसं मणिकब्धीकिङ्किणिरवेण ॥ ३४ ॥
 तारन्दोलणहेलासरन्तसरिअच्छलेण से हारो ।
 विक्खरइ व कुसुमाउहणरवइणो कित्तिवल्लीओ ॥ ३५ ॥
 संमुहपवणपणोल्लिअवरिल्लदरदाविआइँ अङ्गाइँ ।
 हक्कारिऊण मअणं पासम्मि णिवेसअन्ति व ॥ ३६ ॥

33^a C राजाह, W राजा. — C 'टुटिदल्यण-
 भारचंपियं, P 'चंपियं, N 'त्यणप्पभारंपो-
 हिअं, R 'रविअं, S 'यणहारणमंतमञ्जाय,
 T 'यणभाराणमंतमञ्जाय, U 'यणहारो-
 णमंतमञ्जाय. — P चलणं, N चरणं,
 OR 'पंकजजुअं से, STU चरणकमलजुअं.

33^b CW विदूषकः. — CPO पुक्कारइ, W पुक्का-
 रय, N हक्कारइ, R फक्कारइ, S हक्कारिइ, T
 हक्कारिच्छइ, U हंकारेइ. — T विअ, U
 व. — N रत्तमणि. — P 'थोउरमि-
 सेणं, O 'मिसेण, R 'णिसेण, STU 'थो-
 उरारावं.

34^a CW राजा, N अणं च, S अयं च वअंस,
 T अवणं च, U अयं च before the
 verse. — C हिंदोलयवरलीलालंपट, P
 अंदोलणलीलचलणलंपट, WOR हिंदोलण-
 लीलाललणलंपट, N हिंदोलणलीलारंभल-
 पंठ, S 'लीलाय मुहलं, U 'मुहरं. — C
 चक्कवदुलं, PWOR चक्कचक्कलं, N चक्कारं,
 T 'चक्कसरिसं, U 'चक्कवलं.

34^b C विदू कलकलइ, W 'किलिइ, S किलि-
 किलिइ, U 'लय. — P त्य, S प. —
 S सरिसं corrected to सरिसरिसं. —

P 'रावणं, W कंचमणि, N मणिकंच-
 णकिंकिणी, O कंचोमणि, S कलकंचो,
 T चलकवो.

35^a CW राजा, T भवि अ before the verse.
 — NORT दोलंदोलण. — P 'त्यलेण,
 W 'पसरियसरियाणिहेण, N 'सरिआकलेण,
 S 'वसरंतसणच्छलेण, T 'पसरतसरकलेण,
 U 'वसरंतसरच्छलेण. — C हारा, WOR
 हारो से.

35^b CW विदूषकः. — P विक्केरइ, W वि-
 किक्खरइ, N विक्किइ, OR विक्किरइ, S
 विकोरइ, TU विकरइ. — CNORT छव,
 S अह, U विअ. — P कुसुमाओइं,
 W कुसुमाउटं, N कुसुमाजुहं, T उमु-
 माउहं. — U 'वरवइणो. — P कि-
 त्तियवल्लीओ, OR कित्तिवोजाइं.

36^a C राजा. — W सम्पुपवण. — N 'प-
 लल्लिअ, U 'पवणोल्लोलिअ. — C 'व-
 रिल्लदरिसावियाइं, SU 'दलदंसिआइ (U
 'दाइ), T 'वरिवल्लदरदाविआइ. — SU
 अंगाइ.

36^b CW विदूषकः. — C हक्कारिइय, W ह-
 क्कारिउ छ, N हक्कारिणुण, T अक्कारिअ



ताडङ्कुअं गराडेसु बहलघुसिणेसु घडणलोलहिं ।

देइ व दोलन्दोलणरेहाओ गणणकोडुण ॥ ३७ ॥

राअणाइ पसइसरिसाइ झत्ति फुल्लाइ कोउहल्लेण ।

अप्पेन्ति व कुवलअदलसिलीमुहे पञ्चवाणस्स ॥ ३८ ॥

दोलारअविच्छेओ कहं पि मा होहिइ त्ति पडइ व ।

पुट्टीअ वेणिदाडो वम्महचम्मट्टिआअन्तो ॥ ३९ ॥

इअ एआइ विलासुज्जलाइँ दोलापवञ्चचरिआइँ ।

कस्स ए लिहइ व चित्ते णिउणो कन्दप्पचित्तअरो ॥ ४० ॥

उण. — STU पासेसु. — W णिवेसि-
यंति, U णिवेसिअंतोव.

37^a C ततो राजा, W राजा. — STU ता-
डंग. — TU 'जुअलं. — T गंडसु. —
CPS बहल. — CSTU 'घुसुणेसु, N
'घुसुणलोलहि.

37^b C विट्. । दिह, NT देई. — CNORT
छ. — SU डोला. — C 'लेहाउ, T
'लेहा, U 'लेहाओ. — CN गणणा, W
गणण, STU गअण. — C 'कुट्टेण, PN
'कोडेण, O 'कोट्टेण, R 'कोण, ST
'कोडम्मि, U 'कुडुम्मि.

38^a CW राजा. — PWNOR राअणाइ. —
C पसरिसरिक्काइँ, PWNOR 'साइँ, N प-
साइ, SU पसरि, T 'सरिक्काइ. — P
omits झत्ति. — CPWNOR फुल्लाइँ, T
फुला. — C कोडुहल्लेण, WOR कोडु.

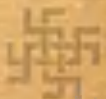
38^b CW विट्पकः. — CP उप्पंति, W अ-
प्पंति, N उप्पंखित्ति, STU उप्पन्तो. —
CPWNOR छ, ST विअ, U पिअ. —
C कुलदल, PW 'सिलिमुहे, N 'मुहं,
STU कुवलअसिलोमुहाणं अणंगस्स.

39^a CW राजा. — SU डोला. — P वि-
त्येउ, N 'रसविच्छेओ. — CPN कहिं,
R कहं. — ORT वि. — CPNOR
होउ, W होहइ, S होडु, TU होइ. —
C झत्ति, P इति, NORS इत्ति. — C
पयइइ, N पडइ, T पहरइ, U पवइ.

39^b CW विट्पकः. — C पुट्टोइ, P पिट्टाए,
W पिट्टिम्मि, N पुट्टोअ, OR पुट्टुम्मि, SU
पुट्टोए, T पुटे वेणो. — NO मम्मह,
R मम्मट्टिआअंतो, N 'चम्मेट्टि, T 'च-
म्मलटि, U 'चंमंटि.

40^a CW राजा. — N omits इअ; S इइ.
— C याइँ, P सया, W ससाइ, N ए-
आइँ, S एआए, TU सदाए. — O वि-
लासो. — C 'लाइँ, STU 'लाइ. —
SU डोला. — N 'पपंच, OR 'पपंच,
T 'पपंच. — STU 'चरिदाइ.

40^b CW विट्पकः. — STU कस्स खु ण, U
कस्स वा खु ण. — CPN लिहेइ. —
CPNSTU omit व; R छ. — W
णिउणं. — T कंदपवित्तारो.



राजा । सविषादम्¹ । कथं ओदिषा कप्पूरमञ्जरी रिता दोला रिता मञ्ज
चित्तं रिताइं दंसणसुअजणणअणाइं² ।

विदूषकः । ता विज्जुल्लेहाइदं खणदिट्ठणट्ठाए ताए³ ।

राजा । मा एवं भण⁴ । हरिअन्दपुरी विअ दिट्ठा पणट्ठा अ⁵ । स्मतिनाटितकेन⁶ ।

मञ्जिटी ओट्टमुहा णवघडणसुवणुज्जला अङ्गलट्टी

दिट्ठी बालेन्दुलेहाधवलिमजइणी कुन्तला कज्जलाहा ।

इत्थं वखाण रेहा विहरइ हरिणीचञ्चलच्छीअ एसा

कन्दप्पो जीअ दप्पी जुअजणजअणे पुखलकवो विभाइ॥४१॥

40² CPWSU omit कथं; T कहि. — CP
ORT अवइसा, W अवयणा, N अव-
तिणा, S ओइसा अ, U ओइसा. —
After कप्पू P adds दोलाहिंतो, W
adds दोलाउ. — SU डोला. — W
रितं च, OR रितं अ. — C मउ, O
मज्ज. — SU रिताइ. — C दंसयसयज-
णस्स नयणाइ, P दंसणुच्छुयं, WN दंस-
णसुअं, OR दंसणसुआइं मञ्ज (O म-
ज्ज) णअणाइं (O इ), SU णअणाइ,
T दंसणोसुअं.

40³ P omits विदू. — ORU omit ता. —
C विज्जुल्लेहाइयं, P विज्जुलेहि व्व इयं,
W विज्जुलेहा इव, N विज्जुलेहाविवअ,
OR विज्जुल्लेह व्व इअं. — P खणुदि-
ट्ठविहा, W णट्ठा, N क्खणं दिट्ठा णट्ठा
अ, OR खणदिट्ठा तक्खणे णट्ठा, T ख-
णदिट्ठाए. — CT तोए, PWNOR omit;
SU एतोए.

40⁴ P वयस्स मा. — NORSTU एव्वं.

40⁵ P वयस्स हरिचंदउरी, W हरयंदपुव्वरि,
OR पुुरि, SU उरि, T पुरइ. —

WORSTU व्व. — C दिट्ठा ण पुण
णट्ठा य, SU खणदिट्ठा पणट्ठा अ.

40⁶ C स्मं भूयो प्याह राजा.

41¹ N मंजिटा. — P °घडव°, W °घडिय°. —
SU अंगअट्टी, T °जट्टी.

41² WOR वलिट्ठु°. — N °ल्लेहालवलिम°. —
W °जयणी, NSTU °जणणी, OR
°जिणणी. — N कुन्तला, TU कुंदला. —
CPW °लाभा.

41³ OR इच्छं. — N वखाणं. — C विहरइ,
W वियरइ. — N हरिणा°. — CP
°लच्छोइ, W °लत्थोइ, STU °लच्छोए.
— C जोए, S तोए, U एसो.

41⁴ CW जोइ, P जोय, N दोह, ORTU
जाद, S जाअ. — CPNORSTU दप्पो.
— C जइजणजइणो, P जयिजणजणयो,
W जगजण°, N जणमणदलयो, OR जु-
अजणजिणयो, STU तिहुवणविजई (T
णिहुअण°, U तिभु°). — C फुल्ललकवो,
W वट्ठलकवु, N वट्ठ°, OR °लकवु. —
C विहादि, P विठादि, W ट्ठयदि, N °दि,
OR व्व ठाइ, S इहाइ, U विहाइ.



विदूषकः । एदं तं मरगदपुञ्जं¹ । इध उवविसिअ पिअवअस्सो पडिवा-
लेदु तं² । संझा वि संणिहिदा वट्टदि³ ।

तथा कुन्तः⁴

राजा । अदिसिसिरा वि जामिणी अदिसंताविणिं गिम्हमज्झणह्वेलं
अणुहरदि⁵ ।

विदूषकः । ता लच्छीसहअरो खणं चिट्ठु देवी जाव अहं सिसिरो-
वआरसामग्गिं संपादेमि⁶ । इति नाट्येन निष्क्रम्य पुरो ऽ वलोक्य⁷ । किं उण ए-
सा विअक्खणा इदो णिअडिआ आअच्छदि⁸ ।

राजा । संणिहिदो संकेदकालो कधिदो सहीहिं⁹ । स्मत्वा मदनाकृतमभिनीय¹⁰ ।

41¹ P एधं. — SU omit तं. — CPWNO
RSU मरगअं.

41² CPN ता इह, WORTU इह, S जह.
— P उपविसिय पि प्रियवि, S उवसिअ
वअस्सो; T omits पिअ; U वअस्सो. —
N °वाडेद, S °वालेउ, U °पालेदु. — CU
omit तं.

41³ W °हिदा ज्जेव, SU °हिदा एव्व. —
STU वट्टद.

41⁴ C ततो राजा तथा कुन्ते, P तथा कुन्ते
राजा, W तथा कुन्ते, N उभो तथा कु.

41⁵ CPN omit राजा; W राजा स्मरणमभि-
नीय. — C अयिसिसिर, PSU अइसि-
सिरा, W अइसिसि, NOR अइसिसिरं,
T सिसिरा. — WNOR पि. — CP
हिमाणीं, W हिमाणिं, NOR जामिणिं,
T जामणि. — C संताविणीं, P संता-
विणीमणु, WNOR संतावदाइणिं (OR
संदाव), S अइसंतापिणी, TU अइसंदा-
विणी. — CPWNOR omit गिम्ह; S
°मज्झण. — C अणुह्वामि, PWOR
अणुह्वामि, N अणुभवामि, SU °हरद,
T °हर.

41⁶ C ताव. — T °सहसरो. — P एणउ
खणं. — SU चिट्ठु. — COR देओ,
N omits. — STU omit अहं. — W
सिसिरोवयर, OR °रोपआर. — CPW
संपाडेमि.

41⁷ C परिःक्रम्य, P परि निःक्रम्य, WOR प-
रिक्रम्य. — C विलोक्य धत्ति विदूषकः,
W विलोक्य, SU निष्क्रम्यावलोक्य, T प-
रिक्रम्यावलोक्य; PNWS add च.

41⁸ CPNOR पुण. — STU omit एसा. —
STU इदो एव्व. — CP नियडो, N
निअल्लि. SU विइसंतो, T विअणअंति.
CW आगळदि, SU आअच्छद, T आआ-
छदो.

41⁹ P संणिट्ठिदो यं, N °हिदो अ. — CPW
OR संकेअ, N संझाकालो अ. — CPN
कहिदो, S कहोओ, TU सहीहिं कहिदो.
— CWNOR संतोहिं, P संतोहि, R वं-
दोहिं, S omits; WNOR add पि. —
STU add ता संभावणीओ, after which
S adds अवि णाम तहेव्व भवे.

41¹⁰ C omits स्म; P तां स्म. — C मदना-
त्तद्वतमभिनीय कर्णमंजरीस्वरूपमाश्रित्याह



किसलअकरचलणा वि हु कुवलअणअणा मिअङ्कवअणां वि।

अहह णवचम्पअङ्गी तह वि हु तावेइ अच्छरिअं ॥ ४२ ॥

विदूषकः । सम्यगवलोक्य¹ । अहो विअक्खणा सिसिरोवआरसामग्गीसहिदा
आअदा² ।

ततः प्रविशति गृहीतशिशिरोपचारसामग्रीं विचक्षणः³

विचक्षणा । परिक्रम्य⁴ । अहो पिअसहीए विरहदाहज्जरो⁵ ।

विदूषकः । उपसृत्य⁶ । भोदि किं एदं⁷ ।

विचक्षणा । सिसिरोवआरसामग्गी⁸ ।

विदूषकः । कस्स किदे⁹ ।

विचक्षणा । पिअसहीए किदे¹⁰ ।

विदूषकः । ता मह वि अङ्गं देहि¹¹ ।

विचक्षणा । किं णिमित्तं¹² ।

विदूषकः । महाराअस्स किदे¹³ ।

राजा, PN मदनाङ्गतिमभिनीय. — T
adds अवि णाम तहा ह वै.

42^a U °अर°. — Mas. °चरणा. — T omits
वि. — NT omit हु; SU अ. — N
कुवलणअणा. — C °मियंकवणा. — S च.
TU अ.

42^b STU omit अहह. — STU अहिणवचंप-
अअंगो (U अभि S °अंगं). — T तअ. —
T omits वि. — CP य, N क्खु, STU
omit. — SU तवेइ ति, T तेवेइ ति.
— ORTU अच्चरिअं, S अक्खेअं.

42¹ C विलोक्य, P सम्यगवलोक्याय, WOR
सम्यग्विलोक्य.

42³ C कथं, P अयि, NOR अए, SU omit.
— NSU विअ° वि. — S °रोअआर°. —
W °सामग्गि°, OR omit °सामग्गी°. —
P °सहिदहत्त्या, OR °गहिदहत्त्या. —

CW omit आअदा; PN विअ, T अ-
अदा.

42³ C विच° शिशिरोपचारयुक्ता, PN शिशिरो-
पचारसामग्रीसहिता, S शिशिरोपचारसामग्री-
करा, TU ययोहिट्ठा. — OU add च.

42⁴ C परिक्रम्याह विचक्षणा, NOR omit वि-
चक्षणा.

42⁵ P °सही. — C महंतो दाह°, P महंतो
वि°, N महंतो क्खु वि°. — ORS
°डाह°, T विरहज्जरो.

42⁶ C adds तामाह.

42⁷ P भो, W भादो, OR विअक्खणे, STU
भो विअक्खणे. — N किमिदं.

42^{9, 10, 13} CPWNOR कदे. — U omits 42¹⁰.

42¹¹ P महं, W मज्झं, OR मम. — CPW
यि. — P अट्ठं, S अट्ठं, T हत्थे दिट्ठि.

42¹² C कस्स कदे.



विचक्षणा । किं उण कारणं¹⁴ ।

विदूषकः । कप्पूरमञ्जरीए वि किं¹⁵ ।

विचक्षणा । किं ए जाणासि महाराअस्स दंसणं¹⁶ ।

विदूषकः । तुमं पि किं ए जाणासि महाराअस्स कप्पूरमञ्जरीए दंसणं¹⁷ ।

इत्युभो हसतः¹⁸

विचक्षणा । ता कहिं महाराओ¹⁹ ।

विदूषकः । तुह वअणेण मरगदपुञ्जे²⁰ ।

विचक्षणा । ता महाराएण सह मरगदपुञ्जदुवारे चिट्ठ जेण उहअदंसणे जादे सिसिरोवआरसामग्गीए जलञ्जली दिज्जदि²¹ ।

विदूषकः । तां परिष्वज्य²² । तहिं गच्छ जदो णाअच्छसि²³ । इति विपति²⁴ । तां प्रति²⁵ । ता कीस दुवारुद्देसे भविदवं²⁶ ।

42¹⁴ C omits उण; PWNOR पुण. — NST कालणं. — POR add तस्स.

42¹⁵ P °जरी. — CN omit वि. — S किं कप्पू, TU किं उण कप्पू. — N adds कलणं.

42¹⁶ T तुमं कि. — W याणासि, N आणासि, T अणासि कप्पूरमंजरी महाराअस्स. — C दंसणं तोए, T दंसणं ति.

42¹⁷ W उ तुवं, O तुवं. — OR वि, STU omit. — C न जानासि किं, TU किं उण ण. — W जाणासि, NSU आणासि. — T महाराअ, U कप्पू महा. — O दंसणे. — C adds कारणं.

42¹⁸ CPWN इत्युभे. — P परस्परं ह, N सहस्रेति ह.

42²⁰ SU तुह. — Mss. मरगअ. — C °पुंजे ज्जेव. — PWOR add चिट्ठदि.

42²¹ W °रायएण. — U omits सह — Mss. मरगअ. — C °दुवारदेसे, P °दुवारोद्देसे, W °दुआरे, N °दुआरोदेसे, T °दुवारं. — C चिट्ठदव्वं, N चिट्ठ ङ्गणं. — T छं. — CPT उभअ, O उअ, SU उभआणं दं. — T तिलजलंजली. — P दि, STU दिज्जदि.

42²² C तामालिण्योपसृत्याह, P तामुपसृत्य शिरोपचारसामग्र्यमादाय, WOR तामुपसृत्य, N तामहत्य.

42²³ CP जहिं पुण. NSTU जहिं. — CP नागडसि, W नागडदि, STU नागआ चिट्ठि. — OR add हे सिसिरोवआरसामग्गि.

42^{24, 25} CU omit. — P विदू तां प्रति.

42²⁶ N किस. STU केण. — CP दुवारदेसे, N दुआरदेसे, S दुवारुद्देसेण, T दुवारो-



विचक्षणा । देवीए आदेसेण²⁷ ।

विदूषकः । कीदिसो आदेसो²⁸ ।

विचक्षणा । तहिं देवीए बालतरुणो तिखि आरोविदा²⁹ ।

विदूषकः । के के³⁰ ।

विचक्षणा । कुरवअतिलअअसोआ³¹ ।

विदूषकः । ता किं तेहिं³² ।

विचक्षणा । भणिदा सा देवीए जधा³³ ।

कुरवअतिलअअसोआ आलिङ्गणदंसणग्गचलणहआ ।

विअसन्ति कामिणीणं ता ताणं देहि दोहलअं ॥ ४३ ॥

एणिहं तं संपादइस्सदि¹ ।

विदूषकः । ता मरगदपुञ्जादो पिअवअस्सं आणिअ तमालविडवन्त-

हेसेण, U दुवारदेसेण. — CP भोदव्खं, N होव्खं, SU omit.

42²⁷ N omits. — OR add कपूरमंजरी आ-
गमिस्सदि (R आभस्सदि).

42²⁸ N omits. — CPW किं तोए, OR किं
ति तोए, SU कीरिसो, T किरिसो.

42²⁹ N omits तहिं. — C बाणतरु, PSU
तरु, W बालतरु, N बालतरुआ, T
बालतरवो, U बाल. — C तिखि, N
तोखोओ, U तिखो. — T आरोचिदा, U
पिदा.

42³⁰ NOR को को, ST ते के, U दे के.

42³¹ N omits. — P कुरवय. W कुर. —
C लयआसोया, STU लआसोआ.

42³² N omits. — T ता किं. — S देहिं,
T ते.

42³³ NO omit. — P भणिया. — T देवीए
कपूरमंजरी. — WR omit जधा; SU
जह, T जहा.

43^a N विचक्षणा before the verse. — O
omits 43. — CPW कुर. — C ल-
यआसोया, R तिलअसोआ, STU तिल-
लआसोआ. — N निंगणदंसणचलणह-
णहहा, RT दंसणचलण. — STU
हहा.

43^b C वियासंति. — CWN सुंदरीणं. —
W omits ता. — C दोहयलयं. — 43
is not reckoned as verse in C.

43¹ P Sanskrit only. — O omits एणिहं.
— C सा तं, T omits तं. — CPW
OR संपाद, S संपादस्सदि. — N
adds ति.



रिदं ठाविअ एदं पच्चक्खं करिस्सं² । तथा नाटयति³ । राजानं प्रति⁴ । भो भो
उट्ठिअ पेक्ख णिअहिअअसमुद्दचन्दलेहं⁵ ।

राजा तथा करोति⁶

ततः प्रविशति विशेषभूषिता कर्पूरमञ्जरी⁷

कर्पूरमञ्जरी । कहिं उण विअक्खणा⁸ ।

विचक्षणा । तामनुसृत्य⁹ । सहि करीअदु देवीए समादिट्ठं¹⁰ ।

राजा । वअस्स किं उण तं¹¹ ।

विदूषकः । तमालविडवन्तरिदो जाण¹² ।

विचक्षणा । एसो कुरवअतरु¹³ ।

कर्पूरमञ्जरी तमालिङ्गति¹⁴

43² CPWNORSU मरणम्. — S °पुंजाहि-
दो, T °पुंजिभाहिदो, U °पुंजाहितो. —
C °वयस्सो. — N आणीअ. — C °वि-
डवन्तरिदं, P °वन्तरिदो, N °विलवन्त-
रिदं, ORU °वन्तरिअं, S °विडपतरिअ-
ट्ठिअं, T °वन्तरिद्विअं. — CPWNO
ठाविअ, R थविअ, STU करिअ. — W
omits एदं. — P पच्चक्खं च, STU
°क्खो. — COR करइस्सं, W करइस्सं.
S कारइस्सं, U काइस्सं.

43³ C विदू तथा. — CPW नाटयित्वा.

43⁴ C राजानमाह.

43⁵ CO भो once only, STU omit. —
STU उट्ठेहि २. — WOR संपेक्ख, S
दक्खणीअ, U दक्ख. — P °चंदलिहियं,
S हिअअसमुद्दचंदलेहा.

43⁷ C ततो विशति. — ST सविशेष. —
POR °भूषितांगो, W °भूतांगो.

43⁸ C कर्पू प्राह. — T कठं. — CWN पुण,
P पि पुण.

43⁹ C तामनुसृत्याह, PWOR तामुपसृत्य.

43¹⁰ C omits सहि. — CPOR कोरदु, WS
कोरउ, T किरइ, U किरउ. — C जं
दे°, P तं जं देविए, WS देवो, OR
देईए. — C समादिट्ठि.

43¹¹ C राजा विदू माह. — CPWN पुण.
— T किं उण त वअस्स.

43¹² N तलंमाल. — C °तरितो, OT °तरि-
ओ, R °तरो, S °तरिद्विओ; W adds
भविअ, S adds णिल्लङ्को, T adds
भवीअ णिलक्खो भविअ, U adds णिल्ल-
ङ्को. — N जाणंनु, SU जाणाहि, T
जाणेहि. — OR add राजा तथा क-
रोति.

43¹³ C विच° तामाह । सहि एसो, P एअ सो,
WNORS एअ, U omits; T एसो after
कु°. — P कुरवय°.



राजा ।

णवकुरवअवच्छो कुम्भयोराथणीए
रहसविरइएणं णिअरालिङ्गणेणं ।

तह कुसुमसमिद्धिं लम्बिओ सुन्दरीए

जह भसलकुलाणं एत्थ जत्ता समत्ता ॥ ४४ ॥

विदूषकः । भो पेक्ख पेक्ख महेन्दजालं^१ । जेण^२ ।

बालो वि कुरवअतरु तरुणीअ गाढमुवगूढो ।

सहस त्ति कुसुमणिअरं मअणसरे विअ समुग्गिरइ ॥ ४५ ॥

राजा । ईदिसो जेव दोहलस्स पहावो^१ ।

विचक्षणा । अअं तिलअहुमो^२ ।

कर्पूरमञ्जरी चिरं तिर्यगवलोकयति^३

44^a CPWNOR विचक्षणा. — C *यत्थो, P *कुरुवयवच्छो, WNOR *रक्खो, STU *लट्ठो.

44^b SU रभस*. — CPW *देणं, N *देण. — NSU *लिंगणेण, T *लिंगण.

44^c W कुसुम*. — PST *समिद्धं, O *समिद्धि. — CPWNOR लम्बिदो, ST लम्बिआ.

44^d C भमण*, U सहल*. — N *कुलुणं. — COR तत्थ, N तत्त. — S जत्ता, U जत्था. — N पत्ता, O पडत्ता, R omits; ST समत्ता.

44^e P भो भो पेक्ख पेक्ख, W भो भो पिक्ख, N भो पेक्ख २, OR पेक्ख भो. STU भो वअस्स पेक्ख २. — CNOR महिंद*, S इदं वम्महंमहिंद*, TU इदं (T एदं) वम्महंद*.

45^a P कुरुवयं, RT कुरवतरु. — Mss. तरु-

णीए (W तरीए). — WN गाढमव*, S *ऊढो. T *उढो.

45^b N वृत्ति, STU सहसा. — NSTU omit त्ति. — C पंफुल्लिदो, P पुफुल्लिदो, N पफुल्लिदो, S फुल्लिओ, TU पुफिओ instead of कुसुम*—समुग्गिरइ. — OR फुल्लणिअरं मअणसरं.

45^c CN ईदिसो, S एआरिसो, TU ईरिसो. — P येव, O ज्जेव, R ज्जेव्व, SU एव्व, T जव्व. — POR दोहलअस्स, N दोहअलअस्स. — CP प्पभायो, OR प्पहाओ.

45^d C सहि एसो, PN अह एस, OR अह एसो.

45^e C ततः कर्पू* तर्जयति चिरमवलोकयति च तं, P कर्पू* चित्तं तर्जयति अयलोकयति च. W omits चिरं; OR चिरं तर्जयति आलोकयति च, SU चिरं तर्कयन्त्यवलोकयति.



राजा ।

तिक्खाणं तरलाणं कज्जलकलासंवट्ठिआणं पि से
पासे पञ्चसरं सिलीमुहधरं णिच्चं कुणन्ताणं अ ।
णेत्ताणं तिलअहुमे णिवडिआ धाडी मअच्छीअ जं
तं सो मञ्जरिपुञ्जदन्तुरसिरो रोमञ्चिओ वट्ठिओ ॥ ४६ ॥

विचक्षणा । एसो वि असोअसाही^१ ।

कर्पूरमञ्जरी चरणताडनं नाटयति^२

राजा ।

असोअतरुताडणं रणिअणेउरेणंहिणा
कअं च मअलञ्छणच्छविमुहीअ हेलुल्लसं ।
सिहासु सअलासु वि त्यवअमण्डणाडधरं
ठिअं च गअणङ्गणे जणणिरिक्खणिज्जं खणं ॥ ४७ ॥

46^a C omits राजा. — Mss. तरलाण. — C

°संवट्ठिदाणं, P °संसगिदाणं, WNOB
°संवगिदाणं, S °संवट्ठिदाणं, TU °सं-
क्किदाणं. — ST वि, N ज.

46^b N °सुरं, T °रसं. — P °मुहधो. — C
भिच्चं. — Mss. °ताण. — OR व, T छं.

46^c PO °दुमे. — CWNOR णिवडिदा, P
णिवणिदा, SU णिवडिआ. — N घाडो,
STU पालो. — CPW मयक्कोद्, N
मअक्कोण, OR मिअ°, STU मिअ-
च्छोए.

46^d C °दन्तुरसो, N °दंदुर°. — CPWNOR
रोमंछिदो. — CPO छ वट्ठिदो, W वट्ठि-
दि, N वट्ठिदि, STU वट्ठिद.

46^e C विच° तां पुनराह । सहि एसो, W एसे,
N एस, S एसे पंचसरं । एसो. — CNSTU
omit वि. — C असोयतक, U °पा-
अवो.

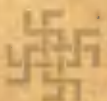
46² C करताडनं, WOR चरणेन ताडयति.

47^a CWNOR विचक्षणा. — CN रणित°,
PWORSU रणिद°. — P °नेणंहिणा,
NSTU °णेउरेणंहिणा.

47^b CWNOR कदं, PSTU किदं. — RS
TU मिअ°. — CWOR °मुहोद्, P
STU °मुहोए, N °कतिमुहोण. — S
लोलुसं, U लोलुज्जलं.

47^c ST सअलासु अ. — C छविमंडलाडधरं,
W छवय°, N छरिअ°, SU त्यवअ°, T
यवक°.

47^d CPNOSU ठिदं, W दिदं, R टिकजं, T
टिदं. — C गणायंगणं, NOR गअणंगणं,
STU सअलंगणा. — C °णिरिस्सणिज्जं,
W °णिरक्ख°, N °निरक्खणंतक्खणंतक्खणं,
P खणे, STU खणा.



विदूषकः । भो वअस्स जं सअं ए किदं दोहलदाणं देवीए जाणासि
किं एत्थ कारणं¹ ।

राजा । एणं तुमं जाणासि¹ ।

विदूषकः । भणामि जइ देवो ए कुप्पदि² ।

राजा । को एत्थ रोसावसरो³ । भण उम्मुहिदजीहो⁴ ।

विदूषकः ।

इह जइ वि कामिणीणं सुन्देरं धरइ अवअवाणं सिरी ।

अहिदेवअ व विलसइ तह वि हु तारुणए लच्छी ॥ ४८ ॥

राजा । मुणिदो दे अहिप्पाओ¹ । किं उण किं पि भणामो² ।

बालाउ होन्ति कोऊहलेण एमेअ चवलचित्ताओ ।

दरलसिअयणीसु पुणो णिवसइ मअरइअरहस्सं ॥ ४९ ॥

47¹ W वस्स. — C सयं जं तं संपदं, P जं
ए संपदं सयं, OR सअं जं ए संपदं. —
CPWNO कदं, R कअं. — P दोहलं,
NOR दोहलअं, U दोहलं दाणिं. —
P देवो, N एवीए. — COR जाणासि
एत्थ किं कारणं, P एत्थ जाणासि किं
कारणं, W एत्थ जाण किं कारणं, N
एत्थ किं कालणं जाणेसि, SU जाणासि
किं एत्थ कालणं (S कालति), T किं एत्थ
जाणासि कालणं.

47² CWNOR omit यं, P न. — CW
तुयं, N गुअं, OR तुअं, T तुमं य, U
तुमं यं. — CWNOR जाण.

47³ U भणाइ. — WNU कदि, R जइ. —
C कुप्पति, STU कुप्पइ.

47⁴ ORT एत्थ को. — C रोसावसरो, W
सावरो, SU कोसावसरो.

47⁵ ST तं भण, U ता भण. — CP उम्मु-
हिया जोहा, W उम्मुहिदा, N उच्चुदजो-
हाए, STU उम्मुहिअ जोहं.

48^a S omits विदूषकः. — R इह जइ, T
जइ जयि. — N कामिणं, T कामिणीयं.
— CPWU वाण, ORST अवअभाण.
48^b W देवइ, SU देवदे, T देवते. — S
ल्ल. — CPR विअसइ, WN णिवसइ,
O विअसइ. — T omits हु; SU अ.
— CPW तारुणयं तोए.

48¹ C जाणिदो, PNORT मुणिदो, S मुणि-
ओ. — P omits दे. — CPWST
अभि.

48² CPWN पुण, S किं हु किं वि, T उण य
किं वि. — N omits पि. — COR
भणामि.

49^a S होति एवमेअ, T होति मेव, U होति
एमेअ. — N कोउहलेण, SU कोउहल्लेण.
— C एयमेय, W एमेय, N अमेअ, O
यमअ, R घमअ, STU see above. —
W चलणचित्ताउ, STU तरल.

49^b C दरिइसियं, P दरइसियं, W दरल्ल-
सियठणोउ, N दरमोमोअत्यणोयं, O दर-



विदूषकः । तरुणो वि रुवरेहारहस्सेण फुल्लन्ति¹ । ए उण रदिरहस्सं
जाणन्ति² ।

नेपथ्ये³

वेतालिकः । सुहसंञ्चा भोदु देवस्स⁴ ।

लोअणं लोअणेहिं सह कमलवणं अच्चणिहं कुणन्तो

मुच्चन्तो तिब्बभावं सह अ सरहसं माणिणीमारसेहिं ।

मञ्जिट्टारत्तमुत्तच्छविकिरणचो चक्कवाएक्कमित्तो

जाओ अत्थाचलत्थो उवह दिणमणी पिक्कणारिङ्गपिङ्गो ॥ ५० ॥

राजा । संणिहंदो संञ्चासमओ वट्टदि¹ ।

विदूषकः । संकेदकालो कधिदो सहीहिं² ।

उल्लसिभत्यणीसु, R दार उण रदिरहस्सं
जाणन्ति ल्लसिभत्यणीसु, STU दरगलिभः.
— W पुण. — C वियसह, W धरति,
S णिभदह. — C 'छल', N मभलङ्गभ',
R मभरत्तर'. — S 'विहस्सं.

49¹ U omits. — C विदू' वक्ति, S omits
विदू'. — W तारुणो, R तरुओ, T
तरुणा. — C omits वि. — OR रु-
भरेहारसेण, S 'रहस्से, T 'रेहरहस्से. —
OR विभसंति.

49² U omits. — C पुणो. — CWORS
रह'. P रहं', T रयि'. — Instead of
49^{1,2} N has only त्यज जाणति.

49³ C वेता' दह. — C 'संञ्चा, P 'संजा,
OR सुहा', S सुहाभ संञ्चा, T सुहं सञ्चा,
U सुसंञ्चा. — S omits भोदु; T देव,
U होदु. — N देवस्स.

50¹ C लोअणेहिं, O 'हि. — N 'वणे. —
STU अच्चणिहं. — OR करेत्तो.

50^b W मुच्चन्तो. — OR तिक्कभावं. — P
सुह, W सहि, N सुर. — P सहरसं,
W सहरिसं, SU सरभसं. — P कामि-
णी', R मणिणी'.

50^c N 'सून्तहह'. — O 'वभो, S 'ववो.
— WORSTU 'वाभङ्ग'. — STU
'मित्तं.

50^d Mss. जादो. — C अत्थाचलंओ, P 'त्थो,
SU अत्थाभल', T हत्थाचल'. — P
उवह, U ववदि. — CPWNSTU पङ्क'.
— NSU 'णारिण', OR 'णारंभ'.

50^e C राजाह, P orants राजा; N राजा भो
वभस्स. — C संणिहिंदा संञ्चा'. — SU
वट्टह.

50^f CWOR संकेभ', N संञ्चाकालो. — ON
SU कधिदो, P कहिंदो दो, T त कधि-
दो; SU add मे. — CP संतोहिं, W
NOR वंदोहिं. — PW add पि, SU
add ता कधं विभ, T adds ता.



कर्पूरमञ्जरी । सहि विअकखणे गमिस्सं दाव' । विआलो संवुत्तो' ।
विचक्षणा । एवं करीअदु' ।

• इति परिक्रम्य निष्क्रान्ताः सर्वे⁶ ।
द्वितीयं जवनिकान्तरम्⁷ ।

50 ³ C कर्पूरं व्यक्ति. — T अणुगमिस्सामि.	50 ⁵ C विचक्षणा प्राह । सहि एवं, SU एवं.
50 ⁴ N विकलो, R विआले, S पओसआलो,	— CPWO कोरदु, R कोर.
T पदोसकालो, U पओसकालो. — WU	50 ⁶ T omits परिक्रम्य.
संपत्तो, T पत्तो. — N adds वट्टदि.	50 ⁷ PWSTU यवनिकांतरं.



ततः प्रविशति राजा विदूषकश्च¹

राजा । तामनुसंधाय² ।

दूरे किज्जउ चम्पअस्स कलिआ कज्जं हलिहीअ किं
ओल्लोल्लाइ वि कच्चणेण गणणा का णाम जच्चेण वि ।
लावणस्स णवुग्गएन्दुमहुरच्छाअस्स तिस्सा पुरो
पच्चग्गेहि वि केसरस्स कुसुमुक्केरेहि किं कारणं ॥ १ ॥

अवि अ¹ ।

मरगअमणिगुत्था हारलट्ठि व तारा
भमरकवलिअन्ता मालईमालिअ व ।
रहसवलिअकणं तीअ दिट्ठी वरिट्ठा
सवणपहणिविट्ठा माणसं मे पविट्ठा ॥ २ ॥

1^a PWNOR किज्जदु, S किंचइ, T किज्ज
पअस्स, U किज्जइ. — PW हलिहीइ,
N हरिहाइ, OR हलिहाअ, S °हीए,
T हलंहीए, U हलंतोए.

1^b P अल्लोल्लाअ, N उल्लल्लेण, OR उल्लेण,
STU °ल्लेण अ. — W गणणा य का.
— O लज्जेण. — N किं.

1^c N अलाअंयःस, U लाअणस्स. — P णवु-
गएंदु, W णाउगएदिदुमहुयरायस्सं, N
णवोगएंदु, OR णवोदिदु, SU समु-
गदिदुकिरण, T सयुतादुकिरणआअस.
— W तिस्स.

1^d PORT °हि, W पच्चग्गेहि, N पच्चंगेहि. —

T वेकसरस्स, U केदअस्स. — P कुसुमुक्क-
रेहि, WR °हि, N °मक्केरेहि, OU °मक्केरेहि,
T कुसुमेक्केरेहि. — N कालणं, S कज्जइ,
TU कारिअं.

2^a POR °मणिपुंजा, WN °गुच्छा, T °गुटा. —
NSU °लट्ठी. — SU व.

2^b STU भसल°. — R °कवलिअंतः, S °क-
वलअंता. — T मालदो. — P °मालियय,
N °मलई, T °मलिए.

2^c SU रभस°. — N °वलोज°. — PWNOR
°कंठो. — PW तोइ, NSU तोए, T
तोआ.

2^d PWN पडट्ठा.



विदूषकः । भो वअस्स किं तुमं भज्जाजिदो विअ किं पि किं पि कुरु-
कुराअन्तो चिट्ठसि¹ ।

राजा । वअस्स सिविणअं दिट्ठं अणुसंधेमि² ।

विदूषकः । ता कधेदु पिअवअस्सो³ ।

राजा ।

जाणे पङ्कुरुहाणणा सिविणए मं केलिसेज्जागअं

कन्दोट्टेण तडत्ति ताडिउमणा हत्थन्तरे संठिआ ।

ता कोट्टेण मए वि झत्ति धरिआ ढिल्ले वरिल्लच्चले

तं मोत्तूण गअं च तीअ सहसा णट्ठा खु णिहा अ मे ॥ ३ ॥

विदूषकः । स्वगतम⁴ । भोटु एवं दाव⁵ । प्रकाशम⁶ । भो वअस्स अज्ज मए
वि सिविणअं दिट्ठं¹ ।

राजा । सप्रत्याशम⁵ । ता कधीअदु कीदिसं तं सिविणअं⁶ ।

2¹ P पियवयस्स. — STU अज्ज किं. — P तु, W तुवं, N तुमं पि, OR तुअं. — N भज्जाए जिदो, SU भज्जिदो, T भं-जिदो; PO add यइ, W पिइ, R पइ. — P व, WOR छ. — POR किं पि once only, S किं वि once only, TU omit. — PN कुरुकुराअन्तो, STU घुरुघुराअन्तो.

2² N भो वअस्स omits सिविणअं—पंकुरुहा-णणा 3^a. — W पियं सिविणयं, R सि-विणिअं, STU सिविणए. — P माण-समाणुसंधेहि, W तमनुसंधामि, STU मा-णुसिं अणु.

2³ W inserts कीदिसं तं before ता, S omits ता. — P कधिदु, R कधे, STU कधेदु.

3^a W सुविणये. — NT 'सज्जा'. — PW NOR 'गदं.

3^b NU कन्दोट्टेण. — PORT तडत्ति, N झ-टित्त. — Mss. ताडिदु. — N हत्थं-तरे. — Mss. संठिआ.

3^c P कोचेण, N केवेण, O कोडेण, R केडेण, T कोठेण मये. — PNOR धरिदा, W गहिदा. — PWNOR ढिल्लं. — OR वरिल्लंचलं, N वरिल्लंचते.

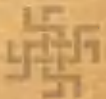
3^d W मत्तूण. — P गदा इ, WOR गदं. — P तिय, W तोइ, NSTU तोए. — P WNOR णट्ठा अ. — W वि मे, O एमो.

3² STU होदु. — ORSTU एव्वं.

3⁴ T omits वअस्स. — WSU omit वि. — P सिवयणं, W सुविणयं, N सिविणिअं, OR सिविणं.

3⁵ P सप्रत्यासचं साभिलाखं, W सप्रकाशं, STU सोत्प्रासं.

3⁶ PWNOR कहिज्जदु, SU कहिज्जउ, T कहिज्जइ. — ORSU कीरिसं, T कि-



विदूषकः । अज्ज जाणे सिबिणए सुरसरिदासोत्ते सुत्तो म्हि' ।

राजा । तदो तदो⁸ ।

विदूषकः । ता हरसिरोवरि दिखलीलावआए गङ्गाए पक्खालिदो म्हि तोएण⁹ ।

राजा । तदो तदो¹⁰ ।

विदूषकः । तदो सरअसमअवरिसिणा जलहरेण जधिच्छं पीदो म्हि¹¹ ।

राजा । अच्छरिअं अच्छरिअं¹² । तदो तदो¹³ ।

विदूषकः । तदो चित्ताणक्खत्तगदे भअवदि मत्तण्णे तस्सवणीसंगदसमु-
हन्तेण गदो सो महामेहो¹⁴ । जाणे अहं पि तस्स गब्भट्ठिदो
गच्छामि¹⁵ ।

राजा । तदो तदो¹⁶ ।

रिसं. — N omits तं. — W सुविणयं, NR ँणिअं, ST omit.

3⁷ STU omit जाणे. — W सिबिणए; R adds व. — P 'सरिसोत्ते, WOR 'सरिसोत्ते, NSTU 'सरिआ'. — STU पसुत्त.

3⁸ NOR omit; PWS omit तदो तदो.

3⁹ PWNORS omit विदूषकः. — STU omit ता. — P हरि°, N हरसिरस्सो-
वरि. — P 'लोलाचलणाए, N 'लोलाए
आपगाए omits गङ्गाए; O 'लोलावेआए,
S 'पआए, TU 'लोलावआराए. — W
तोएण पक्खालिदो सि, S 'लिओ सि
corrected to म्हि. — STU omit तोएण.

3¹⁰ P omits राजा. — R तदो once only.

3¹¹ P सरद°. — W 'वरसिणा. — P जहि-
त्थिं, WNOB जहिच्छं, SU जहच्छं, T
जहेत्थं.

3¹² NR अच्छरिअं once only, S अच्छेरं once only, U 'रीअं २.

3¹³ N तदो once only, ORSU omit.

3¹⁴ P तदा चित्तन° भयवं, W भगवं, N भअव-
ट्ठि, OR 'वट्ठ, S omits; U भगवट्ठ. —
W मच्चंडे, S चंडसूए. — P तंवणीसंग-
मेसंगतसमुहंतेण, W तंववखिण्णदोसंगमेस-
सुहं, N तंमवणिसंगदं समुहं, O तन्मव-
णिण्णदोसंगससमुहं, R मवणिसाईसंगमस-
सुहं, SU तंवपखि°, T तंवपखोसंगदस-
समुहंतेण गवो. — ORT omit सो.

3¹⁵ NSTU वि. — NOR omit तस्स. — P
'ट्ठिदो ज्जेव, W 'ठिदो, N मेहगब्भ°, OR
तगाब्भट्ठिदो, SU 'गओ, T 'त्थिदो. —
N अछामि, T पेच्छामि. — STU add
त्ति.

3¹⁶ RS तदो once only.



विदूषकः । तदो तहिं सो थूलजलबिन्दूहिं वरिसिदुं पउत्तो¹⁷ । अहं च
रदणाअरसुत्तीहिं मुत्ताणामहेआहिं जलाहिंतो समुप्पडिअ पीदो म्हि
ताणं च दसमासप्पमाणं मुत्ताहलं भविअ गब्भे संठिदो¹⁸ ।

राजा । तदो तदो¹⁹ ।

विदूषकः ।

तओ चउस्सट्ठिसु सुत्तिसु ट्ठिओ घणम्भुबिन्दू जिअवंसरोअणो
सुवत्तुलं णित्तलमच्छमुज्जलं कमेण पत्तो णवमोत्तिअत्तणं ॥ ४ ॥
तदो सो अहं अत्ताणअं ताणं सुत्तीणं गब्भगदं मुत्ताहलत्तणेण मग्गमि¹ ।
राजा । तदो तदो² ।

3¹⁷ OR सो तहिं, STU omit तहिं. — N थूलबिन्दूहिं, SU थविर°, T धोर°. —
P वरसि. — P पउत्तो, WSU पअत्तो, T
पउत्तो.

3¹⁸ T अहं अ. — Mss. रअणाअर°. — O
‘सुत्तिहिं. — P मुत्ताहलनामधेयाहिं, W
मुत्तासुत्तिणामधेयाहिं, N मोत्ताणामधेआहिं.
— Instead of जलाहिंतो W तो, N
संपुडं, S जलधाराहिं, TU जलधराहिं. —
P समुप्पोडिय, W समुप्पडिय, N समु-
ग्गाडिअ, OR समुप्पुरिअ, S संपडिओ,
T समुपाडिदो, U संपाडिदो. — PWOR
add जलबिन्दूहिं (P ‘बिन्दू) समं. — P
जहित्थं पीदो, N जहिठं पीदो, T omits
पीदो. — PWOR omit म्हि. — N
ताणं पि, STU ताणं च अहं. — T
दसमाप्पमाण, WOR ‘प्पमाणो, N क-
मास°, T दहमास°. — P मोत्ताहले,
WOR ‘हलो, N मोत्ताहलं, S ‘भलं, T
‘फलं. — OR हुविअ. — P संठिदो,
SU सुसंठिओ, T सुसंठिदो.

3¹⁹ R तदो once only.

4^a Mss. तदो. — WNOR चउस°. — P
सुत्तिसंठिदो, WNT ट्ठिदो, OR ठिदो. —
P यणंबुबिन्दू हियंबंधुरोइरो, WOR ‘बिन्दू
जिदवंसरोअणो, N ‘बिन्दुइअअबंधरोअणो,
S ‘बिन्दुज्जिदपंसुरोअणं, TU ‘बिन्दुज्जिअ-
(T ‘द°)कंचुअंचिदो.

4^b PS सुवदुलं, T सुवदुलं, U सुवत्तुलं. —
P ‘मग्गमज्जलं, W णित्तल°, OR णि-
त्तल°, S णित्तलमज्जमु°, T णिट्ठुलं णिट्ठु-
लमज्जमज्जलं, U णित्तलमज्जमु°. — OR
वरमुत्ति°.

4¹ P inserts राजा । तदो तदो । विदूषकः
before तदो. — STU तदो सुत्तीणं ग-
ब्भगदं अत्ताणं मुत्ताहलत्तणेण (T मुत्ताफ°)
मग्गामि (U मुग्गामि). — OR omit
तदो. — PWNOR हं. — PW अत्ताणं,
N omits. — OR omit ताणं. —
PW omit सुत्तीणं. — P गदं omits
गब्भ; OR ‘गअं. — P मोत्ता° परिणदं,
W मुत्ताफल°, N मोत्ताहल°. — P मग्गामि,
N भग्गामि.

4² RU तदो once only.



विदूषकः । तदो परिणदिकाले समुद्वादो कट्टिदाओ ताओ सुत्तीओ
फाडिदाओ अ^३ । अहं चदुस्सट्ठिमुत्ताहलाणं मज्झट्ठिदो^४ । किण्णिदो
अ एक्केण सेट्ठिणा सुवणलक्खं दइअ^५ ।

राजा । अहो विचित्तदा सिविणअस्स^६ । तदो तदो^७ ।

विदूषकः । तदो तेण आणिअ वेअडिअं विद्धाविदा मोत्तिआ^८ । मम
वि ईसीस वेअणा समुप्पणा^९ ।

राजा । तदो तदो^{१०} ।

विदूषकः ।

तेणं च मुत्ताहलमण्डलेणं एक्केक्काए दसमासिएणं ।

एक्कावली लट्ठिकमेण गुत्था सा संठिआ कोडिसुवणमुत्ता ॥ ५ ॥

4^३ N omits विदूषकः. — PSU omit तदो;

N तदो अ. — OR °काले अ. — PW समुद्वाद, N समुद्वाहिंतो. — OR omit कट्ठि°. — P omits ताओ; W सुत्तीउ ताउ, P सुत्तीए, N सुत्तिआ. — P फोडिदाउ, N फालिदाओ, O दारिदा, R दारिदाओ, S ताडिताणओ, T पोडिदाओ, U ताडिताओ. — WOR omit अ.

4^४ STU तदो अहं. — P चउउसट्ठि°, W चदुस°, N चउठ्ठि°, OR चउसट्ठि°, SU चउस्सट्ठि°, T चउरसट्ठि°. — PWOR °मुत्ताहलत्तणं, N °मोत्ताहलत्ताणं, T °फलाणं, U °मोत्ताहलाणं. — PWNOR गदो ठिदो, S मज्झट्ठिओ, T मज्झकिदो ठिदो. — U adds किदो अ.

4^५ PS कोदो, W कोहो, N कोरोदो, TU see below. — W हं, T तदो instead of अ; U omits. — P एकेण, STU साकेअणिलएण एक्केण. — P सुवणय°. — W देय, N देऊण, S दाऊण, T दयिअ. — O adds अहं, TU add कोदो म्हि.

4^७ R तदो once only.

4^८ W omits in the text. — OR तेण अ, TU देण आणोअ. — P वेणडियं, N वेधणआरे, OR वेधआरएहिं, SU वेअडिएहिं, T वेअकारोहिं. — P विधाविदा ते, N वेधिआ ते, OR वेधाविआहं, STU विद्धाविआ ता. — P मोत्तिदा, OR मोत्तिआहं (O °ह).

4^९ W omits in the text. — PN ममावि, STU मह वि तहिं वेलम्मि (U °लाए). — Mss. ईसीसि; S adds अ. — TU सोसवेअणा. — P संपत्ता, OR संपत्ता.

4^{१०} W omits; R तदो once only.

5^३ ORT विदू° तदो, SU omit वि°. — PW तेणं च, N तेणावि, O तेणेअ, R तेण अ, STU तेणे व्व. — PNU मोत्ता°. — TU °फल°. — WNT °मंडणेण (W °णं), SU °लेण. — P एक्केक्कियाए, WNORU °दाए, NU एक्क°, T एक्कदाए. — WNT °सिएण, ORU °मासएण, S °मासिदाए.

5^४ PW का°. — N गंठठिक्कमेण, OR गंठि-



राजा । तदो तदो¹ ।

विदूषकः । तदो तं करिडआए कदुअ साअरदत्तो गदो पञ्चालाहि-
वस्स सिरिवज्जाउहस्स एअरं कणउज्जं एअम² । तहिं सा विक्कि-
णिदा कोडीए सुवणस्स³ ।

राजा । तदो तदो⁴ ।

विदूषकः । तदो अ⁵ ।

ददुण थोरत्थणतुङ्गिमाणं एक्कावलीए तह चङ्गिमाणं ।

सा तेण दिखा दइआइ कण्ठे रज्जन्ति छेआ समसंगमम्मि ॥ ६ ॥

अवि अ¹ ।

एहधवलिअजोएहाणिअरे रत्तिमज्जे

कुसुमसरपहारुत्ताससंमीलिआणं ।

कमेण. — W गुडा, NR उत्था, T गुडा.
— N omits सा; SU जा, T या. —
PWNORST संठिदा. — S कोडिसु-
अस्स².

5¹ S omits; R तदो once only.

5² S omits विदू³. — ORU omit तदो. —
PNO omit तं. — P तरंडियागदं, STU
करंडए. — P कडुय, N कउअ, T क-
रिअ. — POR सागर⁴, N सा⁵ एअम
वणिज्जो puts गदो after एअम; S ग-
ओ, T गवो. — STU वीर(T सिरिवीर⁶)-
विज्जाहरमल्लदेवस्स. — O एअणं. —
T कणकुंजं.

5³ P तदो तेण तहिं च सा, W तदो सा, N
तहिं च सा, OR तेण तहिं सा. —

WNR विक्किणीदा, STU विक्किदा को-
डिसुवणमुल्लेण (S 'मूलेण), N सुवण-
अस्स.

5⁴ RU तदो once only.

5⁵ P तदा, ST omit तदो अ.

6¹ W तदुण. — P धोरत्थण².

6² U देण. — N दइआअ, SU दइआए, T
दइएअ. — P रज्जंति, S रेज्जन्ति.

7¹ P 'बहुलिद³, WOR 'वहलिद⁴, S धवलि-
अ⁵, T धवलिअणवजोएहा⁶, U धवलि-
अणह⁷. — O 'मज्जे, R 'मजे.

7² W कुसुमसरहपत्तास⁸, N 'प्यहारुत्तात⁹. —
P 'संमीलिदाणं, WNOR 'संमीलि-
दाणं.



णिहुवणपरिरम्भे णिभरुत्तुङ्गपीण-

त्यणकलसणिवेसा पीडिओ हं विबुद्धो ॥ ७ ॥

राजा । किञ्चिद्विहस्य विचिन्त्य¹ ।

सिविणअमिणं ण सच्चं तं पाणसमासमाअमं मुणसि ।

पडिसिविणएण तस्स वि णिवारणं तुह अहिप्पाओ ॥ ८ ॥

विदूषकः । भट्टो ठक्कुरो झुहाकिलन्तो बम्हणो अविणीदहिअआ बाल-
राडा विरहिदो अ माणुसो मणोरधमोदएहिं अत्ताणअं विडम्बेदि¹ ।

अवि अ वअस्स पुच्छामि कस्स उण एसो पहावो³ ।

राजा । पेम्मस्स² ।

विदूषकः । भो देवीगदे पणअप्परुढे वि पेम्मे किं णु कप्पूरमञ्जरिं स-

7^c P णिहुयणि^० णिभरुत्तुङ्ग^०, T णिभरोत्तुङ्ग^०.

7^d N 'त्यणत्थलणि^०, STU 'त्यणभलस^०. —
PWNORST पीडिदो, O पीठिदो.

7^f S स्मत्वा, T किञ्चित्स्मोत्वा, U किञ्चित्
स्मितं विधाय. — PNOR add च.

8^a W सविण^०. — P 'मिणमसच्चं, WOR
'मेणमसच्चं, N 'मिसेण सच्चं, STU 'मि-
मं. — PWNOR तं विट्ठं मेणुसंधमाण-
स्स (W मेणुसंधिमाणस्स, N ममाणुसरत्त-
स्स). — U पाणसमाअमं.

8^b P 'सिविणएण एसस्, N एदस्स. — P omits
वि; OR अ. — P वारणं, N णित्था-
रणो. — S ते, TU दे. — WST अभि^०.
— W adds सविणउ ण भोदि एसो स-
विणयमिणसो दिव्वो अदिट्ठे माणुसमि अ-
णुराउ पडिसुविणएण तस्स व णिवारणं
तुह अभिप्पाउ. पाठांतरं.

8¹ OR भट्टो, STU पब्भट्टो विअ (T णाडवो).

— O ठक्कुरो. — W झुहाकिलन्तो य,
ORSU खुहा^०, SU 'किलिट्ठो, T चिहा-
किलिट्ठो; STU add विअ. — P बम्ह-
णो. — N अविवाद^०, OR अविणीअ^०,
S अविणअ^०, U अविस्साद^०; STU add
विअ. — P बालदंडा. — POR omit अ;
STU विअ. — P मणुसो. — WNO
RTU मणोरह^०, P मणोहरमोदएहि, S
रहमोदएहि, T 'मोदअसएहिं, U 'रह-
म्मादसएहिं. — WT अत्ताणं, N अत्ताणं
अ, OR अप्पाणअं, SU अप्पाणं. — W
विडम्बेडि, N विडम्बअदि, SU विणो-
देसि.

8² W पुच्छामि वयस्सं, PNSTU पुच्छेमि. —
W omits उण; S मण. — PWORS
एस. — PWNOR पहाओ, S प-
हावो.

8³ U omits. — PS पेम्मस्स, T पेम्मणो.



ब्रह्मवित्थारिदलोअणो पिअन्तो विअ पुलोएसि^१। किं तिस्सा प-
रिहीअमाणगुणा देवी^२।

राजा । मा एवं भण^३।

कीए वि संघडइ कस्स वि पेम्मगण्ठी

एमेअ तत्थ ण हु कारणमत्थि रूवं ।

चङ्गत्तणं पुणु महिज्जइ जं तहिं पि

तं दिज्जए पिसुणलोअमुहेसु मुहा ॥ ९ ॥

विदूषकः । भो किं उण एदं पेम्मं पेम्मं ति भणन्ति^४।

राजा । अणोणमिलिदस्स मिधुणस्स मअरइअसासणेण परूढं पण-
अग्गणिं पेम्मं ति छइस्सा भणन्ति^५।

8¹ U omits विदू भो. — P देई, N देवीए
गदे, S देवीपणअरूढे वि, T देवीदो आ-
अदे, U देवीगए. — PW *परूढे. — PW
T omit वि. — P किं इति, W omits
किं गु; NOR किति, T किं णाम. —
N *मंजरीं पि. — P सव्वालंकिदसच्चंगं
वित्थारिय लोयणा पुणो पुणो, W *वि-
छारिअ, NORSTU *रिअ, S सव्वंगे.
— S पोअंतो, T विज्जंतो, U पिज्जंतो.
— PW पलोएसि, N अघलोअअसि, OR
पलोअसि, U विलोएसि.

8² P तत्रो, W ततो, N तदो वि द्वीअमाण.
— NTU *गुणगणा.

8³ ORSTU एव्वं. — T adds कए विअ
चित्तं संघटअइ कस्स वि पेम्मंगटोय अभि-
पावो एव्वं जज्ज तदो एत्थ ण हु कालणं
रूवं सुंदेरत्तणं पुणो अतिरचइ अवि अ.

9¹ STU काए. — P संपडदि. WOR संघडदि.
— T पेम्मंग्ठी.

9² TU एव्वेअ. — W इत्थ. — NSTU का-

लण. — OR *मेदि, STU *मेत्थ. —
PWNOR रुअं, T रुपं.

9³ P omits पुणु, NOR पुण, STU उण. —
P अहिलिसज्जदि, WOR महिज्जदि, N
सहिज्जदि. — SU वि.

9⁴ P त दज्जए. — T विसुणं सुदं.

9⁵ STU omit भो. — W पुण किं, PN
पुण, OR पुणं, SU omit. — S णदं.
— PTU पे once only, N पेम्म
पेम्मंति, S पोमि पेम्मं ति, T पेम्मेति. —
PW भणदि, N भणेदि, O मणंति, S
भणिज्जइ, T भणंदि.

9⁶ N omits राजा. — PWOR *मिलिदो,
NT *मो, S *मिलंद, U *मिलअस्स. —
Mss. मिहु. — P *सासणेणं, N सअ-
रइअसासण, OR *सासणे. — P पण-
यपरूढगंठो, W पणयपरूढहिययगंठो, N
विरूढपणअगंठि, OR परूढो णेहगंठो,
SU परूढं पणअगंठि (U *धिं), T परूढ-
पणअगंधि. — PW पेम, N पेम्म, ST



विदूषकः । कीदिसो सो' ।

राजा ।

जस्मिं विअप्पघडणाइकलङ्कमुक्को
अन्तो मणम्मि सरलत्तणमेइ भावो ।
एक्केक्कमस्स पसरन्तरसप्पवाहो
सिङ्गारवड्डिअमणोहवदिस्ससारो ॥ १० ॥

विदूषकः । कथं विअ सो लक्खीअदि' ।

राजा ।

जाणं सहावपसरन्तसुलोलदिट्ठी-
पेरन्तलुण्ठिअमणाणं परोप्परेण ।
वड्डुन्ति वम्महविइस्ससरप्पसारा
ताणं पआसइ लहुं चिअ चित्तभेओ ॥ ११ ॥

पेम्मे. — WNT ति. — P भवेति, S
मखंति, T omits छ' भ'.

9^a ST कीरिसो, U केरिसे.

10^a PNSTU 'घडणादि'. — U 'मुत्तो.

10^b N अन्तम्मि जस्स, OR अत्ताणअम्मि, STU
अंते म'.

10^c W इक्किप्पस्स, N एक्कमस्स, OR एक्क-
अस्स, STU एक्कमस्स. — P 'रसप्पहो,
NR 'प्पसारो, SU 'समप्पसार, T पसरं-
सममप्पसार.

10^d NR 'वट्ठिअमणोभव', O 'मणोभव',
SU 'वट्ठिअमणोरह', T 'वट्ठिअमणोरह'.
— P 'इस्ससारो, N 'दप्पसारोन, TU
'दिट्ठसारो.

10ⁱ ORSTU कहं. — W वि च सो लङ्गी-
यदि.

11^a N प्पहाव', OR सहाअ', T सहाअ'. —

PST 'सलोण', WN 'सलोल', U 'प-
सख'. — PU 'दिट्ठि.

11^b NR 'लुंठिअ', S 'णोल्लिअ', T 'णुल्लिअ',
U 'णुल्लिअ'. — Mss. 'मणाण. — W
परोपरेण, NT परंपरेण, U परप्परेण.

11^c P वट्ठंतवम्महविलासंरसप्पसारो, W वड्डुंतव-
म्महविअचरसप्पसारो, N वट्ठंतमम्महवि-
तोस्सरसप्पसारो, O वट्ठंतमम्महविस्सरस-
प्पसारो, R वट्ठंतमेम्मविइस्सरस omits
what follows as far as सो भस्सए म
inclusive, see 12^b; T वट्ठन्ति वम्मह-
विदिस्ससरप्पसारा, U वड्डुंतवम्महविइस्स-
सरप्पसारो.

11^d P लहुं पि स, W लहू वि स, NS लहु
व्विअ, O लहू विअ, TU लहु व्विअ.
— PW 'हेऊ, N 'भावो, O वित्तेऊ
corrected to 'भाओ, S 'भेदो, TU
'भेओ. — S adds वि । वअं उण एदं
जाणोमो । रा । वअस्स किं विअ.



विदुषकः ।

अन्तो णिविट्ठमणविब्भमडच्चरो जो
सो भणए मअणमराडणमेत्थ पेम्मं ।

दुल्लक्खअं पि पअडेइ जणो जअम्मि
तं जाणिमो सुवहुलं मअणेन्दजालं ॥ १२ ॥

किं च^१ । जइ चित्तगदं पेम्मं अणुराअं उप्पादेदि ता किं कज्जं
मराडणाडच्चरविडच्चणाए^२ ।

गजा । वअस्स सच्चं एदं^३ ।

किं मेहलावलअसेहरणेउरेहिं
किं चङ्गिमाइ किमु मराडणाडच्चरेहिं ।
तं अस्समत्थि इह किं पि णिअच्चिणीणं
जेणं लहन्ति सुहअत्तणमञ्जरीओ ॥ १३ ॥

अवि अ^४ ।

किं गेअणट्ठविहिणा किमु वारुणीए
धूवेण किं अगुरुणो किमु कुङ्कुमेण ।

12^a NSU अन्ते, T अंत. — P णिविट्ठमाण*,
T णिविट्ठमविभम*.

12^b N लो भणए. — W *मिळ, N *मंडलमे-
त्थ. — NT पेम्म.

12^c T दुल्लक्खिदं, U *क्खिअं. — STU वि.
— T पअसेइ जणो जअम्मि.

12^d N जणिमो, STU मखिमो. — P सब-
हुलं, T सुवहुलं. — P मयणंदयालं, WNU
मअणिंद*.

12^e P यदि, WT जदि. — W तगदं, T वि-
तटाअं, U *गअं. — TU पेम्म. —
STU उप्पादेइ. — T तदो, U omits.
— P कज्जयदि, WN कज्जदि, OR
कज्जदि, TU omit.

12^f T omits वअस्स. — PWOR इयं, N
इदं, T जेव्व एदं.

13^a W *सेहरेणउरेहिं, S *येउरसेहरेहिं.

13^b N चंगिमा, S चंगिमाए, TU चंगिमायसुह-
— PWN *बरेण.

13^c T तं अस्सयमयिक इह. — ST वि. —
PN णिअच्चिणीओ, O *यायं corrected
to *याओ.

13^d T जणं. — N लिहन्ति. — R सुहल-
अण*.

13^e W omits; S किं च.

14^a S भेअरंगविहिणा, TU गेअरंगविहिणा.

14^b P धूवेण, W धूवेणं, N धूवेण, T धूमेण
omits किं. — P अगुरुणा, W अगुरणा,



मिटुत्तणे महिअलम्मि ए किं पि अस्सं
रुच्चिस्स अत्थि सरिसं पुणु माणुसस्स ॥ १४ ॥

अवि अ¹ ।

जा चक्कवट्टिघरिणी जणगेहिणी जा
पेम्मम्मि ताण ए तिलं पि विसेसलम्भो ।
जाणे सिरीअ जइ किज्जइ को वि भेओ
माणिक्कभूसणणिअंसणकुड्डुमेहिं ॥ १५ ॥

अवि अ¹ ।

किं लोअणेहिं तरलेहिं किमाणणेण
चन्दोवमेण सिहिणेहिं किमुस्सएहिं ।
अस्सं णिमित्तमिह किं पि तमत्यि मस्से
जेणङ्गणाउ हिअआहि ए ओसरन्ति ॥ १६ ॥

विदूषकः । एवं श्लो¹ । किं उण अस्सं पि मे कधेसु जं कुमारत्तणे

N भगुरणो, STU भगदणो. — P कुं-
कुमेणं.

14^c S तिटुत्तणे, T दिटुत्तणे, U सिंखाणुणेन. —
W महिअलं पि, U महिलासु. — NS
TU वि.

14^d P रुच्चिस्स, W तरस्स, N रुच्चिस्स. — P
ORST पुण, N पाणु, U उण.

15^a N चक्कवट्ट. — PT चरणो. — PN वा,
O जाँ.

15^b S ए हु को वि, TU ए हि किं पि (T
वि). — U लाहो.

15^c P जाणा सिरीइ, W सरीइ, NSTU रीए.
— P जणि को वि अउव्वभावो. —
OR जदि, S जइ. — W किज्जहि,
N कज्जदि, OR किज्जदि. — W को
इ भेओ, N भाओ, S भेओ.

15^d N 'भूसणणियसण'.

15¹ PU किं च, WS omit.

16^a ST लोअणेहि तरलेहि.

16^b T चंदोप. — N त्यणेहि, S सिहणेहि,
TU चणएहि (T 'हि). — PS किमु-
स्सएहि, N किमुस्सएहि, T किमुत्तणेहि.

16^c WOR तं (W ता) किं पि अस्समिह भू-
वलए णिमित्तं. — P कं पि, ST वि. —
N तमिह, T तदत्थि.

16^d NSTU जेणंगणाओ, OR जे अंगणाउ. —
PWOR हिअआउ, N 'हि. — P उअ-
रंति, W उत्तरंति, T दोसरंति.

16¹ U omits विदू. — ORSTU एव्वं. —
N श्लो¹, SU एदं.



माणुसस्स मणोजन्तणं तस्सिं पि तारुणएण किं पि चङ्गत्तणं
चडदि²।

राजा ।

णूणं दुवे इह पआवइणो जअम्मि
जे देहणिम्मवणजोवणदाणदक्खा ।
एक्को घडेइ पढमं कुमरीणमङ्गं
कण्डारिऊण पअडेइ पुणो दुईओ ॥ १७ ॥

तेण अ¹।

समणिवलअकञ्चीणेउरा वेसलच्छी
मरगअमणिमाला गेरिआ हारलट्ठी ।
हिअअहरणतन्तं जोवणं कामिणीणं

16² PWNOR पुण. — WOR omit पि; ST वि. — WT omit मे. — SU कहेसु, T सुणोदु भयं. — U जं अंगं. — N कुमारीत्तणे, S कुमरित्तणे, T माणुसस्स कुमरित्तणे, U कुमारत्तणे omits माणुसस्स. — PW न मणोज्जं, N अमणो-
ज्जं, O मणुसाभत्तं corrected to मणु-
ज्जभत्तं, R मणुसभत्तं, S मणोजन्तणं र-
मणिज्जन्तणं, T अंगे मणोजन्तणं. — P
omits पि; W तस्सावि, N जं तं पि,
STU तं वि. — PST तारुणए, N ता-
रुणए व, O तरुणत्तणे, R तरुणत्तणे.
— PNS omit किं पि; RTU किं वि.
— TU सुंदरत्तणं. — P वट्ठदि, W
चडइ, NU वहदि, O वट्ठदि, R वट्ठदि,
S होइ, T आरोहइ.

17⁰ O नुणं, STU जाणे. — W जअम्मि, O
जअगम्मि.

17⁰ P जं देहनिम्मवणदाणं, S देहिणं वहणं,
TU *णिव्वहणं.

17^c PN चडेदि, T घटोइ. — SU पुढमं, T
पढमं. — N *मंग, OR *रीण अंगं.

17^d P कण्डारिऊण, N मुक्कारिण, S तं सारि-
ऊण, TU तं दारिऊण. — T पअसेइ.
— U उणो. — NORU दुदीओ, S
दुदीवो, T दुदिवो.

17¹ P omits; W तेणे अ, OR अवि अ, U
जेण अ.

18^a P सुमणिवलयकंठे नेउरावेसलत्थी, W सु-
मिणं, N रणिअवलअकञ्चीणेउरावाअ, O
सुमणिं, R *णेउराराउलच्छी.

18^b P *माली. — PWOR गेरिआ, SU हा-
रिआ, T चंगीआ. — P *लत्थी.

18^c S *भरणं. — WOR *मंतं, NT *मंतो.



जअइ मअणकाइं छट्टअं लट्टअं च ॥ १८ ॥

तथा अ^१।

अङ्गं लावणपुसं सवणपरिसरे लोअणा फारतारो
वच्छं थोरत्थणिस्सं तिवलिवलइअं मुट्ठिगेज्जं च मज्जं ।
चक्काआरो णिअसो तरुणिमसमए किं णु अखेण कज्जं
पञ्चेहिं चेअ बाला रइमणमहावेजअन्तीउ होन्ति ॥ १९ ॥

नेपथ्ये^१ ।

सहि कुरङ्गिण इमिणा सिसिरोवआरेण णलिणी विअ कामं कि-
लम्मामि^१।

18^d PNOR जअदि. — N 'कइअं पट्टअं व-
ट्टअं च, OR छ' लक्खअं अ, U छ'
चोट्टअं च.

18ⁱ PN तहा अ, W अदो अ, ORSU तह
अ, T अवि अ.

19^a PS लाअण. — SU सवणपरिआ, T
'पञ्जरिआ. — PW लोयणे. — P फा-
रतारे, W हारतारे, N रतारा, T फाल-
तारा.

19^b W वत्थं, T वत्सं. — P तिवलियवलइयं,
N 'वलअं, T तिवलिअवलिअं. — P
'गज्जं, NO 'गेज्जं, STU 'गज्जं. — OR
अ, N omits. — NO मज्जं.

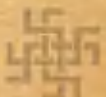
19^c STU चक्कुच्छेहो. — W किं तु. — S
अखेहि.

19^d P वेय, O जेयं, R जेय, T एय. —
N omits बाला. — PWOR मअणज-
अमहा, N रइमणमहावेजअन्तीअ, R
'वजअन्तीउ, STU रइमणजए वेअअन्ती
(S वेजअन्ती, T वेजइन्ति) व (T व,

U वि). — P हुवन्ति, T होइ, U
हाइ.

19ⁱ W नेपथ्ये कुरंगिका । विरइयगअमहरवासेण
सेयसलिसित्तगतो संवुत्ता तत्तभोदि कप्पूर-
मंजरो ता वत्थंचलेण वोजिस्सं दाव तथा
कुर्वतो भो भो वरिल्लपवणेण णिव्वुदो
देहदाहो, see iii. 22¹ ff.; N नेपथ्ये चि-
लतरगअंविणिण स्सेदसलिसित्तगता तत्त-
भवदो वस्संतंचलेण वोजवस्सं वसणंचलाप-
यणेण णिव्वुतो देहदाहो.

19² PW कप्पूरमंजरो सहि, TU अइ. — P
कुरंगीए. — T सिसिरोवअरेण; U adds
शीहारेण. — POSU णलिणि, W तालि-
णि. — Mss. व्व. — N इसए instead of
कामं; T omits कामं. — P किलिमिया,
W क्कामिया किलिस्सामि, NSU किलमामि,
OR किलिम्मामि, T किलिस्सामि. — P
adds कुरंगिका । विरइयगअमहरवासेण
सेयसलिसित्तगता संभूदा तत्त भोदो क-
प्पूरमंजरो अवलेणं विजिस्सं दाव तथा
कुर्वतो भो भो उवरिल्लपल्लवपवणेण णि-
व्वुदो पदोवो । विचिंत्य स्थगतं ॥



विसं व विसकन्दली विसहरो व हारच्छडा
 वअस्समिव अत्तणो किरइ तालवेण्डाणिलो ।
 तहा अ करणिग्गअं जलइ जन्तधाराजलं
 ण चन्दणमहोसहं हरइ देहदाहं च मे ॥ २० ॥

विदूषकः । सुदं पिअवअस्सेण^१ । भरिदा कणा पेऊसगराडूसेण^१ । ता
 किं अज्ज वि उवेक्खीअदि घणघम्मेण किलम्मन्ती मुणालिआ
 गाढक्कडिदूसहेण सलिलेण सिञ्चिज्जन्ती केलिकुङ्कुमपुत्तलिआ
 छम्मासिअमोत्तिआणं तडत्ति फुडन्ती एक्कावली गरिठवस्सके-
 आरिआ लुण्ठिज्जन्ती गन्धहरिणेहिं^३ । ता सच्चं सिविणअं दे सं-

- 20^a PWNORT विस व्व, S विसं अ. —
 T विसकंदलं. — PWORS 'हर, T
 'धर, U 'हरं व.
 20^b W वयंसं, O विसगिमिव भक्कणो, R
 विसगिमिव, STU परिस्समविचत्तणं (S
 'धरणं). — P किरिदि, WN किरिदि, SU
 कुणइ, T कणइ. — P तालवंतोनिनो, W
 तालवंता, N तालवुंदणिलो, R तालवेण-
 णिलो, S तालवुंता, T तालउंदा.
 20^c P तहा हि, SU तहा करविणिग्गअं, T
 तहा करभणिग्गदं, P 'निग्गदं. — PN
 जलदि.
 20^d POR 'सहो, N 'सधो. — PN हरदि. —
 O देहिदाहं. — OR अ.
 20^e PN जं भरिदा, WORTU भरिआ, S
 हरिआ. — P कसंगुलो, OR कसंजलो,
 S ते कणा, T दे क, U देण क. —
 P पीऊसेहिं, WNS पीऊसं, N 'गंडूसे-
 हिं, O 'गंसेणदू, R 'गंदमेण.
 20^f S तं. — N अज्ज वि किं. — PN उपेक्खो,
 S उवक्खो. — PW किलिंमंतो, NOR

किलंतो, U किलमंतो. — SU मुणालि-
 आ विअ, T मुणालिक्केव. — P गाढक-
 ड्ढणदुसह, W 'काठिणं, N 'कथ्यददुःस-
 हेण, O 'कडुणं, R गाव्वदठणं, S 'क-
 ठिदं, T 'कहिअदुस्सहेण, U 'क्कधिअं.
 — W सिच्चंतो, OR सिंचंतो. — W
 केलिकुसुमं, NOR 'कुंकुमत्यलो, T केलो-
 कुंकुपुत्तिआ; STU add विअ दाहवेण.
 — P म्मासियमोत्तिआ, W 'सुत्तिआण,
 N छमासिअमोत्तिआण, O छम्मसिअमो-
 तिआण, R 'सोत्तिआ, SU छम्मासमो-
 तिआ, T तुट्ठिज्जंतो छम्मासमोत्तिआ; TU
 add विअ. — PORS तडित्ति, N कु-
 डित्ति, T तट्ठित्ति, U संत्ति. — P टुंतो
 भावेण, W फुटंतो, N फुडत्ति, OR तु-
 दंतो, S तुटंतो, T पुटंतो, U फटंतो. —
 STU एक्कावलो विअ. — P गंयिअस्सय-
 केयारया, W गंठिअस्सय, N 'कलिआ, OR
 'केदारिआ, T गंयिअस्सकेदारिअ, U omits.
 — PW लुण्ठिज्जंतो, N लुंठिज्जंतो, S
 लुठि, U omits; ST add विअ. —



पखं¹। ता एहि पविसम्ह⁵। उब्भिज्जदु मअरइअपडाआ⁶। पवट्टदु
कण्ठकुहरम्मि पच्चमहुंकाराणं रिज्झोली⁷। थक्कन्तु बाहप्पवाहा⁸।
मन्थरिज्जन्तु णीसासप्पसरा⁹। लहदु लावखं पुणंणवभावं¹⁰। खड-
क्किआदुवारेण पविसम्ह¹¹।

इति प्रवेशं नाटयतः¹²

ततः प्रविशति नायिका कुरङ्गिका च¹³

नायिका । ससाध्वसं स्वगतम्¹⁴। अम्मो किं एसो सहसा गअणङ्गणादो ओ-
दिखो पुस्सिमाहरिणङ्को¹⁵। किं वा तुट्ठेण णीलकण्ठेण णिअदेहं ल-

PNOR °हरिणेण, W °हरिणएहि. —
STU add णिअरमअणज्जरज्जरिअवि-
लुत्तगता (T °जरविलुत्त°, U °ज्जरव-
इअरविलुत्त°) संवुत्ता (S सा संवुत्ता, T
संवुत्ता).

20⁴ S संव. — ORTU दे सि°, S ते सि°.
— W omits संपखं.

20⁵ WNOR omit ता; T एताहि. — P
पविसम्ह, O पविसामो, R पविससमो.

20⁶ W उज्झेदु, STU उत्तंभिज्जउ. — W
°पहायं, N °पताआ, T मअणच्छअपआओ,
U °पआआ.

20⁷ PWOR पअट्टदु, N पअझड, SU पव-
ट्टउ. — P कखकुहरम्मि, N कंठम्मि,
O कणअहरम्मि, SU कलकंठकंठकु°, T
कलकंठोकु°. — W °हुंकाराण, NT
°हुंकाराण, OR °हुंकार, SU पंचमुणा-
राण (U °णं). — P रिथोली, NT
रिडोली.

20⁸ W थक्कं, N थक्कन्तु, O थक्कंदु, R थक्कदु,
S ठक्किज्जंतु, T ठक्किज्जंदु, U ठक्किज्जंतु.
— T °प्पवाहो.

20⁹ P मधरिज्जन्तु, N संवरिज्जंदु. T मंदोकी-
ज्जंदु. — PSU °प्पसारा, T °पसारा.

20¹⁰ W लहदु, N लहेदु, R वहदु, S लहाउ,
TU लहउ. — PTU लाअखं. — P
NOR पुणणव°, N °हावं, STU पुख-
भावं.

20¹¹ PWOR omit. — N खिडिक्किआदुआ-
रेण, S कड°, TU किड°.

20¹² P खडक्कियापवेसेण, W खडक्किदोघाटनेन,
O खडिकोदघाटनेन, R खटिकोक्काटनेन
instead of इति; N इति प्रविशतः

20¹³ R तत विशति.

20¹⁴ P omits नायिका. — P ससाध्वसा
अवलोक्य स्व°, W ससाध्वसमात्मगतं, OR
स्वगतं ससाध्वसं.

20¹⁵ W अम्हे, S अंम्मो, U अम्मो. — PW
NORST एस. — ORT omit सहसा.
— W गयशंगयिहि, OR °गणाहि. —
PN अवइखो, W अवयणो, ORSU
ओइखो, T ओइखो. — WS हरि-
णंको.



म्भियो मणोहवो¹⁶ । किं वा हिअअस्स दुज्जणो णअणणं सज्जणो
मं संभावइस्सदि¹⁷ । प्रकाशम¹⁸ । इदं इन्दआलं विअ पेक्खामि¹⁹ ।

विदूषकः । राजानं हस्ते गृह्यत्वा²⁰ । भोदि सच्चं इन्दआलं संपणं²¹ ।

नायिका लज्जते²²

कुरङ्गिका । सहि कपूरमञ्जरि अब्भुट्ठाणेण संभावेहि भट्टारअं²³ ।

नायिका उत्थातुमिच्छति²⁴

राजा । हस्ते गृह्यत्वा²⁵ ।

उट्ठिज्जण थणभारभङ्गुरं मा मिअङ्कमुहि भञ्ज मज्झअं ।

तुज्झ एरिस्सणिवेसदंसणे लोअणण मअणो पसीअउ ॥ २१ ॥

अवि अ¹ ।

जिस्सा पुरो हरइ णो हरिआललच्छी

रोसाणिअं ण कणअं ण अ चम्पआइं ।

20¹⁶ SU omit वा. — O सुट्ठेण, T किमु-
तुळेण. — W णालियंटेण णिअयदेहं. —
STU संभिओ. — PN मअणो, OR
‘हओ, S मणो, T ‘भयो.

20¹⁷ WNSTU णअणण. — POR सज्ज-
णो जणो. — WN omit मं. — WOR
संभावेदि, N भावइस्सदि, OR सं मं.

20¹⁸ N यहि गुरंगिण, OR सहि कुरंगिण be-
fore इदं, WNSU omit इदं; T एदं.
— N इंदलालमिथ, T इंदजालं. — PSU
व्व, WT omit; OR अ. — N पेक्खामि,
SU दक्खामि.

20²⁰⁻²² N omits. — P सच्चं भो, W भो-
दो, STU होदि. — T सच्चमिदाणो. —
S ‘जालं.

20²³ N विदूत्याणेण संभावेहि भट्टारअं. — R

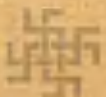
सहि कपूरमंजहिअं तुज्झ etc., see the
following verse. — T अब्भुट्ठाणेण.
— W संभावेह, O संभावअ. — W
भट्टारयं, STU भट्टारं.

21^a S ‘भारमंयरं. — T भंग. — NO मज्जअं,
SU मज्झमं.

21^b N तुस्स, O तुज्ज. — PWNOR ई-
दिस, S ईरिस. — T ‘वंसणे. —
P पसीयदु, WS पसीदतु, NOR ‘ददु,
T ‘दउ, U ‘दइ.

22^a P जिस्सा, NSU जस्सा, OR जाए. —
PWNOR हरदि, STU पुरइ. — P
हरियाहलही, N दलिहा हरिहा; O ह-
रिआहरिहा, and adds in the margin
ललछो; STU ‘लट्ठो.

22^b T रोसाणिअं. — N कणअं णवचंपकाइं.



ताइं सुवणकुसुमेहि विलोअणाइं

अच्चेमि जेहि हरिणच्छि तुमं सि दिट्ठा ॥ २२ ॥

विदूषकः । गम्भघरवासेण सेअसलिलसित्तगत्ता संवुत्ता तत्थभोदी क-
प्पूरमञ्जरी¹ । ता सिअअञ्चलेण बीजइस्सं दाव² । तथा कुंन³ । हा हा
कथं वरिल्लपवणेण णिब्बाविदो पदीवो⁴ । विचिन्थ स्वगतम⁵ । भोदु ली-
लोज्जाणं जेव गच्छम्ह⁶ । प्रकाशम⁷ । भो अन्यआरणच्चिदं वट्टदि⁸ । ता
णिक्कमम्ह सुरङ्गामुहेण जेव पमदुज्जाणं दाव⁹ ।

सर्वे निष्कमयं नाटयन्ति¹⁰

राजा । कपूरमञ्जरीं करे गृहीत्वा¹¹ ।

22^a PWR 'मेहिं, T 'कसमेहि, U सुभञ्ज'.
— PU सुलोभणाइं, T सलोभणाइं.

22^d P भवमि, W भंचेमि, N भच्चेम, T भ-
च्चमि. — P जहिं, WOR जेहि. —
N हरिणक्खि. — P तुमं पदिट्ठा, OR
तुअं.

22ⁱ PWNOR गम्भहर, T 'धर'. — S 'वा-
सेणे छ, U 'वासेण छ. — P सलिल-
सित्त'. — STU 'सित्तसव्यगता. — P
WNOR संभूदा, T संउता. — PN त-
त्तभोदी, W तदो भोदि, SU तत्तहोदि,
T तदो होदि. — W कप्पूरमंजरि, SU
'जरि.

22^j WSTU omit ता; OR ता इमं. — P
OR सिच, WN भंचलेण. — PN वि-
जिस्सं, W वज्जिस्सं, SU बीजिस्सं, T
विज्जइस्सं.

22^k S हा once. — W कथं, STU कथं. —
P परिल्लपवणेण, W वरिल्लंचलेण, OR
वरिल्लपल्लवणेण, STU वरिल्लपल्लवपवणे-

ण. — P णिव्वादो, WN णिव्वायो,
OR विज्जाविभो, ST णिव्वाविभो, U
णिव्वासिभो. — N प्पदीपो, R पदीभो,
S पईभो, T पइयो, U दीवो.

22^l,^o OR omit. — ST omit भोदु; U
होदु. — W 'लुज्जाणे, SU 'लुज्जाणं.
— P ज्जेव, WN ज्जेव, STU omit.
— P गच्छामो, N गच्छेण, STU जमि-
स्सामो; U adds दाव.

22^p N omits भो; U भो भो. — P भंधयारं
णिच्चिदं, W भंधारपणच्चिदं, N भंधआ-
रेण वट्टिदं, STU भंधआरेण जिदं तिहुवणं
(U भुवणं). — OR पट्टदि, STU वट्टइ.

22^q P णिक्कमंम, S 'मिभ, T 'मिञ्ज. —
PT सुरंग, OR सुरंगा. — P ज्जेव,
NO ज्जेव, R जेव, STU 'मुहेणे छ.
— OR omit दाव; ST पविसम्ह.

22^r N निष्कामां नाटयंतः, TU तहे (T तह)
ति नि (U परिक्रम्य निष्कामं).

22^s STU नायिकां हस्ते. — PNOR हत्वा.



मञ्जु हत्यथिअपाणिपल्लवा ईस संचरणचञ्चुरा हव ।

जं चिराअ कलहंसमण्डली होउ केलिगमणम्मि दूहवा ॥ २३ ॥

स्पर्शमुखमभिनीय¹ ।

जे णवस्स तिमिसस्स कण्ठआ जे कलम्बकुसुमस्स केसरा ।

अज्ज तुज्ज करफंससक्खिणो ते हवन्तु मह अङ्गसङ्गिणो ॥ २४ ॥

नेपथ्ये¹

वैतालिकः । सुहणिबन्धणो भोटु देवस्स चन्दुज्जोदो¹ ।

भूगोले तिमिराणुबन्धमलिणे भूमीघरे व द्रिए

संजाआ णवभुज्जपिञ्जरमुही जोणहाइ पुढा दिसा ।

मुच्चन्तो मुउउन्दकेसरसिहासोहाणुकारे को

चन्दो एक्ककलाकमेण अ गओ संपुष्पबिम्बत्तणं ॥ २५ ॥

अवि अ¹ ।

23^a P °त्थिद°, WORSTU °ठिद°, N हत्य-
दठिद°. — Mss. ईसि (P ईसं). — N
संचरणपल्लवा, O °बधुरा, R °बंधुरा. —
P हवं, WNO भव. — STU होहि
(T होइ, U होदि) ईसि कलकंठिसंचरा.

23^b OR तं, T जं अचिराअ. — PWOR
भोटु. N omits; STU होइ. — N दु-
भभा, OR दहगा, SU दुब्भभा, T
दुब्भभा.

23^c P परस्परं स्पर्शं, T मुखस्पर्शमभि°.

24^a PO तिउसस्स, W तउसस्स, N तिउरस्स,
R टिउसस्स, T फणिसस्स. — PNS
कदंब°, W कण्व°. — P °मुकुलस्स, W
°कुसुमस्स, OR °मउलस्स.

24^b NOR °फंससंगिणो, S °पंच°. — N उ-
अंति, STU भवंतु. — P सुह अंगणि-
याटा, WO णाणु णिज्जिआ धुवं (O धुअ),
O in the margin मह देहसंगआ, R
महोद्दसंगआ, TU मम अंग°.

24² P वै° पठति, T वैतालिकपोरेकः, U omits
वै°. — W सुहणुवं°, U सुभ°. — OR
STU होइ. — P चंदुज्जोउ, WNSTU
चंदुज्जोओ.

25^a PO °हरे, W °हर, N °धरे, R °द्वारे, U
°घरा. — NOU व. — PWNRTU
ट्टिदे, O छिदे but in the margin ट्टिदे.

25^b P जं जादा, WNORTU संजादा, S °णा.
— N जोडाअ, STU °ण.

25^c P मुच्चंतो, W मुच्चंतो, ST मुचंदो. — P
मुचकुंद°, WORS मुचुकुंद°, N मुचुउंट°,
T मुचुअंद°. — W °केसरि°. — OR
°सिरसोहा°, S °सिहारेहाणुआ, TU °सि-
हारेहाणुआरे.

25^d POR पेक्ख, N पेक्ख instead of एक्क.
— NOR °कलाक्कमेण, STU °कलक्कमेण.
— OR व. — Mss. गदो. — N
संपुष्प°.

25^e N omits.



अकुङ्कुममचन्दणं दसदिसावहूमण्डणं

अकङ्कणमकुण्डलं भुवणमण्डलीभूषणं ।

असोसणममोहणं मअरलञ्छणस्साउहं

मिअङ्ककिरणवली णहअलम्मि पुञ्जिज्जइ ॥ २६ ॥

विदूषकः । भो कञ्चणचण्डेण वणिदा चन्दुज्जोदलच्छी^१ । ता संपदं मा-
णिक्कचण्डस्सावसरो^२ ।

नेपथ्ये^३

द्वितीयो वन्दो ।

इज्झन्तागुरुधूववट्टिवलआ दिज्जन्तदीवुज्जला

लम्बिज्जन्तविचित्तमोत्तिअलआ मुच्चन्तपारावआ ।

सज्जिज्जन्तमणोज्जकेलिसअणा जम्पन्तदूर्इसआ

सेज्जुच्छङ्गवलन्तमाणिणिजणा वट्टन्ति लीलाघरा ॥ २७ ॥

अवि अ^१ ।

26^a OR place 26^a after 26^b. — TU

अकुङ्कुममअण्डणं. — N दहदिहावधूमंडलं.

— W °बहू.

26^b T अकुङ्कुममकुंडलं. — P भवण°, N तुअ-

ण°, OR भुअण°, STU धरणि°. — OR

°मंडलीमंडणं.

26^c N असोसणममोहणं. — T °लंछणसाउधं.

26^d P नहयलंमि, T णहयलम्मि. — P पुंज-

स्सए, W पुंजिज्जइ.

26¹ U omits विदू°. — W एसा instead

of भो, STU omit. — P कणचंडेण,

O °चंडेण वणिआ. — P पढमोगायचंदु°.

— Mss. °ज्जोअ°. — W °छलो.

26² P ला, SU omit ता. — P संपदि, S

संपइ, U संपडि.

26³ OR नेपथ्याद्धं.

27^a ORSTU omit वन्दो. — P adds पठ-

ति. — N ठज्जंता°, O उज्जंता°, R

दुज्जंता°, S संज्जंताग°, T उज्जंताग°, U

इज्जंताग°. — PN °धूम°, R° धूअ°, TU °धूप°.

— S °पट्टि°. — N °बहला.

— P दिज्जंत°, N दीअंत°. — NORT

°दीउज्जला.

27^b OR धोइज्जंत°. — U °विइत्त°. — P

WNOR °लदा. — N मुज्जंत°, ORSU

मुंचंत°, T मुचंत°. — R °पादावआ.

27^c T आसज्जंत°. — O °मणुअ°, R °मणु-

णण°. — NSTU जप्पंत°, W जंपंतु°.

27^d P सज्जोत्संग°, N सज्जूत्संगचलन्त°, TU

सेज्जुत्संग°. — P मिज्जाजहा, WOR

सेज्जाहरा, N लीलाहरा, T °परा.



देन्ता कपूरपूरच्छुरणमिव दिसासुन्दरीणं मुहेसुं
 लणहं जोणहं किरन्ता भुवणजणमणायणन्दणं चन्दणं व ।
 जुणं कन्दप्पकन्दं णिहुवणकलणाकन्दलिल्लं कुणन्ता
 जाआ एणङ्कपाआ सरअजलहरुम्मुक्कधाराणुकारा ॥ २८ ॥

विदूषकः ।

गिरिसुत्तंसो णहसरहंसो ।
 णिहुवणकन्दो वट्टइ चन्दो ॥ २९ ॥

कुरङ्गिका ।

ससहरइअमरट्टो माणिणिमाणघरट्टो ।
 णवचम्पअकोअणडो मअणो जअइ पअणडो ॥ ३० ॥
 कपूरमञ्जरीं प्रति^१ । पिअसहि तए किदं चन्दवण्णं महाराअस्स पुरदो
 पढिस्सं^१ ।

कपूरमञ्जरी लज्जते^२ । कुरङ्गिका पठति^३ ।

28^a PS दंता. — T 'पुंर'. — PO 'सुंदरायं'.
 — PST मुहेसु.

28^b TU सियहं. — WN किरंतो. — WN
 OR भुअण. — R 'मणायं', S 'मणो-
 यंदणं'. — P omits चंदणं; T चंदण. —
 PO वा, WN च, T च्च.

28^c PSTU जिअं. — N कंदप्पमूल, SU कं-
 दप्पदप्पं, T कदप्प. — PWOR तिहु-
 अण, N णिहुअण. — S 'कंदलल्लं'.
 — P जणंता, W कुणंतो, S कुणंदा.

28^d PWNT जादा. — P पादा सरइ जलह-
 रुम्मुक्कधाराणुकारो, W 'हरोमुक्क', N 'धा-
 रानुअरा, O सरल', STU सरअ (S म-
 अण) विसहरुम्मुक्कणिम्मोअचंगा.

29^a P दिसुवहुतंसो, W दिसअवयंसो, N दि-
 संवहुतंसो, O दिसयवहुतंसा, R दिसव-
 हुतंसो. — U णसइसर.

29^b PN णिहुअण, WR णिहुअण. — N
 पसरइ, O यवअट्टदु, R पअट्टदु, T प-
 वट्टइ.

30^a P ससहरअमरट्टो, W ससहरअअं, N
 ससहरपिअमरट्टो, S 'रइअमरट्टो. — W
 मामाणिणि, U माणिणि.

30^b PNO 'कोदंडो. — T अअणो. — NOR
 पचंडो.

30^c NORSU तुए. — PWN कदं, OR कअं,
 SU किअं. — P चंदवल्लहवणं, O
 णवकव्वअअणं, TU place चन्द after
 पुरदो. — PO महाराअपुरदो, W तं म-
 हा पुरइ, S पुरओ. — RSU पढिस्सं,
 T पढिस्सं.

30^d STU नायिका. — P अधोमुखो तिष्ठति
 instead of लज्जते.



भण्डले ससहरस्स गोरए दन्तपञ्जरविलासचोरए ।

भाइ लञ्छणमओ फुरन्तओ केलिकोइलतुलं धरन्तओ ॥ ३१ ॥

राजा । अहो कप्पूरमञ्जरीए अहिणववत्थुदंसणं उत्तिविचित्तत्तणं रमणीओ सहो रसणीसन्दो अ^१ । तां प्रति^२ ।

मा कहं पि वअणेण विब्भमो होहिइ त्ति तुह णूणमिन्दुणा ।

लञ्छणच्छलमसीविसेसओ पेच्छ बिच्चवलए णिए कओ ॥ ३२ ॥

अवि अ^१ ।

पण्डुरं जइ वि रज्जए मुहं कोमलङ्गि खडिआरसेण दे ।

दिज्जए उण कवोलकज्जलं ता लहेज्ज ससिणो विडम्भणं ॥ ३३ ॥

चन्द्रमुद्दिश्य^१ ।

मुक्कसंक्क हरिणङ्क किं तुमं सुन्दरीपरिसरेण हिराडसे ।

31^a P गोर. — N दंतिदंतणहळेअचोरण, T दंतपंचर. — P चोरय.

31^b P ठाहि. WOR भादि, T भा. — P लं-
त्यणमऊ, W मउ, N मिआ, OT मि-
ओ, R गिओ, S मुओ. — P करंतऊ,
W फुरंगउ, N फुहंतओ. — P तुला,
N तुरं, STU तणुं.

31^c N omits सहो. — WOR अहिणववत्थु,
N अहिणववत्थुदंसणरमणीओ सहो, S अ-
भि. — N विचित्तता, O विचित्त, R
विचित्तदा, S विहत्त, T विभाततणं, U
adds स. — STU omit रमणीओ. —
WSU omit सहो. — PNT गिस्संदो.

31^d N omits.

32^a PWN कहिं. — STU वि. — W वि-
अउ. — PW होहइ, NT होइ, ORS
होउ, U होदु. — P ति, N इत्थं, OSTU
इत्ति, R इत्ति.

32^b STU लंछणच्छवि. — N मुसो. — P
पत्थे, T पेक्क. — NOR विंअफलए. —
P मिसो. — PWNOR कदो, S कि-
ओ, T कियो.

32^c WNS किं च.

33^a PWOR पंडुरंगि, N पंडरेण, SU पंडरं.
— N जादि. — PWNOR omit वि.
— N रज्जते, S रज्जए, T रज्जय. —
P कोमलंग. — N खडिआ, S घसिआ,
T यडिआ, U घडिआ. — POR ते,
T दो.

33^b PW पुण. — P कउल, NS कओल.
— POR लहिज्ज, W कहिज्ज, N ल-
हेदु. — P सिसिणो. — W वेहं.

33^c STU चंदं प्रति.

34^a T मुक्कसंकट. — W तुयं, OR तुभं. —
WU हिडसि, N हिडसि वा.



गोरगाडपरिपरादुरत्तणं पेच्छ दिस्समिम्माणा मुहेण दे ॥ ३४ ॥

नेपथ्ये महान्कलकलः¹ । सर्वे आकर्णितकेन²

राजा । किं उण एसो कोलाहलो³ ।

कर्पूरमञ्जरी । ससाध्वसम⁴ । पिअसहि एदं अवगमिअ आअच्छ⁵ ।

कुरङ्गिका निष्क्रम्य प्रविशति⁶ ।

विदूषकः । एदं जेव पिअवअस्सं वञ्चनागदं अवगमिअ आअच्छदि देवी⁷ ।

कुरङ्गिका । ता कुज्जवामणकिरादवरिसधरसोविदल्लाणं एसो हल-
बोलो⁸ ।

कर्पूरमञ्जरी । ता मं पेसेदु महाराओ जेण अहं इमिणा सुरङ्गामुहेण

34^b W तुज्ज बिंअपरिपंडु°, U गोरगंध°. —
NU दिस्सममुणा, T दिस्सममिणा. —
WORU ते.

34¹ POR महाकलकलः, WS कलकलः.

34² NSTU आकर्णयति.

34³ PWN पुण. — PWNOR एस. — W
महाकोलाहलो.

34⁴ PWNSTU °ध्वसा; STU add तिष्ठति.

34⁵ SU omit. — T सहि एदं अवगमिअ.
— PW आगच्छ.

34⁶ WSU omit. — P कुरंगिका । जं पिय-
सहो याणवेदि । इति निःक्रम्य पुनः प्रवि-
श्य च, T कुरं तथा करोति प्रविश्य पुन-
रागत्य वदती.

34⁷ PNT omit विदूषकः. — P सा अहं
अवगमिअण अगदा कधिस्सं । देवीए पि-
यसहोए पियवयस्सस्स वञ्चना कदमवगदमणं,
W देवीए पियवयस्सस्स वञ्चना कदमवग,
N देवीए पिअवअस्सकिदं वञ्चनामवग-
मिदं । कुरंगिका । भट्टअस्स वञ्चणं किदं

तए सह संगमं जाणिअ आअच्छदि देवी,
O देवीए पिअवस्सेण वञ्चना कदे ति अ-
वगमिअं, R देवीए पिअवअस्सेण वञ्चना
केद ति अवगमिअं कुरं पिअसहि भदार-
अस्स वञ्चणं कदुअ तए सह संगमं जा-
णिअ आअच्छदि देवी, S पिअसहि एदं
एव्व पियवअस्सं वं आअच्छइ अवग-
मिदुं देवी, T पिअसहि एदं एव्व पिअव-
अस्स वञ्चनागअं अव° आ° देवी, U पि-
असहि एदं जेव्व पिअ° वञ्चनागअं अव°
आ° देवी.

34⁸ P कथयति कुरंगिका कथेदि कथयति कुरं-
गिका कथेदि कथयति, NR omit कुर-
ङ्गिका see above; T विदू°. — POU
omit ता; NR तेण. — N omits
कुज्ज. — PWNTU °किराअ°, OR
°किरात°. — P °वरिस°, NSU °वरि-
सवर°, T °वरिसहर. — P °सोवेद°,
NOR °सोविद°, T omits °सोविद-
ल्लाणं. — PWNORS एस, T सो. —
NOR हलहलो, T कोलाहलो.



ज्जेव पेविसिअ रक्खाधरं गच्छामि जाव देवी महाराएण सह संगमं ए जाणादि° ।

इति निष्क्रान्ताः सर्वे¹⁰ ।

तृतीयं जवनिकान्तरम्¹¹ ।

34° STU omit कर्पू°. — PORT पेसदु, N पोसदु, S पेसउ. — STU पे° कप्पूरमं-जरि महाराओ. — P जेणाहमिमिणा, W जेण ज्जेव इहागदा वि ण जाणा-आमि omits अहं इमिणा. — N omits अहं; STU अहं वि. — OR सुरंगिआ-दुवारेण, TU मुचेणे. — P प्येव, WS omit; NR जेव्व, O ज्जेव्व, TU व्व. — N पेविसिअ. — PW रक्खाहरं, N र-

क्खाहरअं, O रक्खाधरं, R र्हाधरं, T रक्खा-धरं. — N जात, OR जह, SU जेण, T तेण. — U omits देवी and सह; ST महाराएण संगमं देवी. — N omits ण. — W याणादि, S आणाइ, T आ-णादि. — W adds राजा । एवं कुणम्मह.

34¹⁰ PN इति परिक्रम्य निष्क्रान्ताः सर्वे.

34¹¹ U इति तृतीयं. — PWSTU यवनिकान्तरं.



ततः प्रविशति राजा विदूषकम्¹

राजा । अहो¹

गाढअरुम्हो गिम्हो पवलो मअणो कहं णु सोढव्वो ।

सा उण सारङ्गच्छी एक्कघरे वि दुलहा विहिणा ॥ १ ॥

जदो¹

इह कुसुमसरेक्कगोअराणं इदमुहअं पि हु दूसहं ति मखे ।

जरढरड्करालिओ अ कालो सह अ जणेण पिएण विप्पलम्भो ॥ २ ॥

विदूषकः । एक्के मम्मधवाहणिज्जा अखे तावसोसणिज्जा¹ । अम्हा-

0² NS omit राजा.

1^a PWNOR गाढअरो. — W अम्ह गिम्हो, N गिम्हपवलो, T omits गिम्हो. — P पवलो, W अहो पवलो, N पवलो, T पवलो. — POR पवलो, W मलयपवलो, N omits. — P त कहं, W ता कहं, NOR ता कहं. — P omits णु. — PWNOR सदिदव्वो.

1^b PWNOR omit. — SU omit वि. — SU दुलहा, T दुलहा.

1^c S omits.

2^a PSTU omit इह. — S 'सरसरंकाभाभरायं. — PW इदमुहअं, N इदमुहअं, O इदमुहअं and in the margin as RU इदमुहअं, S इदमिह, T इदमुहअं. — ORTU वि, S कं पि. — O अ

corrected to हु, STU omit हु. — W दुसहं, N दुसहं, SU सुदुसहं. — T मखो.

2^b P जठं, NR जरठं, T जरठं. — PW NOR 'रवि'. — PWOR 'करालिदो, N 'करळिदो. — U omits अ. — N आलो. — PWN सुहअ, OR तह अ, T सहज. — SU विप्पलम्भो, T विपलोवो.

2^c N एक्को, OR एक्के दाव, STU भो एक्के; T adds व, U adds व. — PW मम्महं, NOR मम्महं, ST वम्महस्स, U मम्महस्स. — PW 'वाहणिज्जा, N 'वाहणिज्जो, O 'तंवाणिज्जा, R and O in the margin 'हवाणिज्जा, T वाहणिज्जो वि अ किं उण हुहाय and omits the



रिसो उण जणो ण कामस्स बाहणिज्जो ण तावस्स सोस-
णिज्जो'।

नेपथ्ये³

युक्ः । ता किं णु क्खु दे मूलुप्पाडिदचूलिअं सीसं करिस्सं'।

राजा । विहस्य⁶ । वअस्स लीलावणसच्छन्दचारिणा केलिसुएण किं
भणिदं'।

विदूषकः । सकोधम्⁷ । आ दासीएपुत्त भुत्थल्लजोग्गो सि⁸।

नेपथ्ये⁹ ।

सवं तुम्हारिसाहितो संभावीअदि जइ मे ण होन्ति पक्खाव-
लीओ¹⁰ ।

राजा । कथं उड्डीणो विअ¹¹ । विदूषकं प्रति¹² ।

rest. — N अखो, U omits अखे ता'.
— N 'सोसणिज्जो, S तावसो'.

2³ T omits. — P जणमणो. — N काम-
बाहणिज्जो omits the rest. — P व-
हणिज्जा, WO वहणिज्जो, R हणणि-
ज्जो. — OR तावसोसणिज्जो. — SU
add किं उण कुहाए.

2⁴ SU omit युक्ः. — W किं न, S किं ण.
— PWNTU खु, O क्ख, R क्खु, S
हु. — N omits दे; STU एदं. — P
'यूलियं, W समूलुप्पाडियं, N मूलप्पा-
लिअचूलिआविअलं, OR 'चूडिआविअलं,
RT 'प्पाडिअ, S आलुप्पाडिअ, U
'प्पालिअचूलाअं. — P विसरिअं सिरं, N
सोसअं, SU ते सिरं, T दे सिरिअं. — P
संपचं, WOR करइस्सं, N करिस्से विल-
सवरिसंपचं.

2⁶ SU omit वअस्स. — N 'वणं स्स', U

'वणस्स'. — P केलोसयसउंतेण, W के-
लो, TU 'सउंतेण. — WT भणिअं.

2⁷ W omits.

2⁸ PORST आः. — OR 'उत्त. — P भुत्ति-
णयजोग्गे, W सुल्लयकरणजुणो, N भुत्ति-
जोग्गो, R भुत्तुल्ल', STU जालिअभक्ख-
णजोग्गो.

2¹⁰ N युक्ः सच्चं. — P 'सेहितो, N तुम्हारि-
हित्तो, S तुम्हाहिं, T तमाहितो, U तु-
म्हाहितो. — PNTU संभाविज्जदि (TU
'ज्जइ), S संभावोजइ. — PWOR ज-
दि. — OR मह. — W णा मे. —
P होत्तिउ, W हुंतोउए. — STU पक्ख-
वालीओ, U पक्खपालीओ.

2¹¹ N राजावलोक्य, SU रा । विलोक्य. —
WORSTU कहं. — P व्ख, W omits;
O विअइ, R विअदि.



णिंसा तल्लिणवित्थरा तह दिणस्स वडुत्तणं
 ससी लहइ खण्डणं तह अखण्डविम्बो रई ।
 णिंदाहदिअहेसु विप्फुरइ जस्स एस क्कमो
 कहं ण स विही तओ खुरसिहाहि खण्डज्जइ ॥ ३ ॥
 किं च णिउणं सलाहणिज्जो जइ सुहअसंगमो भोदि^१ । जदो^२
 मज्झणहे सिरिखण्डपङ्ककलणा आ संझमोहंसुअं
 लीलामज्जणमा पओससमअं साअं सुरा सीअला ।
 गिम्हे पच्छिमजामिणीणिहुवणं जं किं पि पञ्चेसुणो
 एए पच्च सिलीमुहा विजइणो सेसा सरा जज्जरा ॥ ४ ॥
 विदूषकः । मा एवं भण^१ ।
 पराडुच्छविच्छुरिअणाअलआदलाराणं

3^a N णिहा तह ण वित्थरा जह दिणेलु दोह-
 त्तणं. — WOR दिणेलु. — P वटुत्तणं
 and वटुत्तणं, OR वडुत्तणं, S पुडुत्तणं, T
 उद^२, U वुडु^२.

3^b P लहरि, NOR लहदि. — P देवी in-
 stead of रई.

3^c TU णिंदाघ^३. — P *दिंयाहसुं. W *दिअ-
 सेसु, N *दिअसेलु, OR T *दिवसेसु. —
 P विप्फुरदि, W विप्फुरइ, N *रंदि, OR
 *रदि. — STU कस्स एक्कमो, P एस
 क्कमो.

3^d WN कधं. — W स ण. — PWNO
 तदो, R तडो. — STU कहं ण विस-
 मेसुणो. — PNO *हिं. W *सिंहाहिं, R
 *सिहांदं, SU *धराहि, T *धराए. — W
 *ज्जदु, N खंडज्जदि. OR *ज्जए.

3^e N किं चा, R किं वा. — STU णिच्छ.
 — PWN सेवणिज्जो, STU सहणिज्जो

गिहो. — P जहि, WNOR जदि, T
 जइ ज. — W सुहिसंगमो, N सुहअज-
 णसंगमो, STU पिअजणसमाभमो. — P
 WN होदि, S भविस्सइ, T हविस्सदि,
 U भविस्सदि.

4^a P मज्झवे, NRSTU मज्झवे, O मज्जणे.
 — S सिरिकंठ^४. — O *मुल्लंसुअं, N
 *मोल्लंसअं.

4^b P *मज्जणयं पउससमये, W पउस्स^५, OR
 पदोस^५, U *मज्जणमण्यओस^५, STU *स-
 मभा. — WS होलाभा.

4^c N गोयहे, T गिमे. — PN *णिहुअणं. —
 P omits पि; N च, ST वि.

4^d P एदं, W एदो, NORSTU एदे.

4^e NORSTU एव्वं.

5^a P पंडुत्यविरिदिनाप^६, W पंडुत्यवि^६, SU
 *च्छइ^६. — WNORSTU *कुरिद^६. —
 Mss. *नदा^६. — S *णदाणं.



साहारतेल्लरसपेसलपोप्फलाणं ।

कप्पूरपंसुपरिवासिअचन्दणाणं

भहं णिदाहदिअहाणं वअस्स होउ ॥ ५ ॥

राजा । एदं उण एत्थ रमणिज्जं¹ ।

सपच्चमतरङ्गिणो सवणसीअला वेणुणो

समं सिसिरवारिणा वअणसीअला वारुणी ।

सचन्दणघणत्थणी फरिससीअला कामिणी

णिदाहदिअहोसहं सअलसीअलं कस्स वि ॥ ६ ॥

अवि अ¹ ।

लीलुत्तसे सिरीसं सिहिणपरिसरे सिन्दुवाराण हारो

अङ्गे ओल्लं वरिल्लं रमणपणइणी मेहला उप्पलेहिं ।

दोसुं दोकन्दलीसुं णवबिसवलआ कामवेज्जोवणिज्जो

तावातङ्केकतन्तं महुसमअगमे एस वेसो ऽ बलाणं ॥ ७ ॥

5^b W सहार°, N साहेर°, OR साहोडविल्ल°, STU साहाविओल्ल°. — WNOR °परिपेसल°, S °रसपेसण°. — PR °पोफलाणं, W °पुफलाणं, N °पोफहाणं, O °फोफुलाणं.

5^c OR °फंस°, T °पूर°. — PWNOR °वासिद°, T °वासिभा°. — S °चुखभाणं, T °प्पोत्थंभाणं, U °वत्थभाणं.

5^d PN °दिअसाण, W °दिअसाण. ORSTU °हाण. — PNOR भोदु, STU होदु.

5¹ O omits राजा. — WS इदं, OR एत्थं. — PWNOR पुण. — P अत्थ, W पिठ. — N रमणज्जं.

6^a N सणंचम°. — W वेणवो, N वेणुणा.

6^b N °वारिणो.

6^c OR °थणत्थलो, STU °रसत्थलो. — PNR सअणसीअला, W सायख°, O सअण° corrected to फरिस°. — T °सोदाला.

6^d P °दियस्सोसहं, W °दिवसो°, NU °दिअसो°, T °दिहसो°. — PW भण ण सोयलं, T सभालसीअलं.

7^a P लीलुत्तसो, W लीलो°, OR लीलुत्तसं. — N सरीसं त्यण°, ST सिहण°, U सिहर°. — N सिंधुवाराण.

7^b T जहणपणइणी मेहला.

7^c P °कुंदलीसुं, TU °कंदलेसुं. — P भववि-सखलया. — P कामणिज्जो मणिज्जो, W °विज्जो मणुज्जो, N °वेइइओ मणुइइओ, O °वेज्जो मणोखाः, R °वेज्जो मणोयो.

7^d P तावत्तंकंकवमाणं, W तावातंकिङ्कतंतं, N



विदूषकः । अहं उण भणामि ।

मञ्जुगहलगहघणचन्दणपङ्किलाणं

साअं णिसेविअणिरन्तरमज्जणाणं ।

सामासु वीअणअवारिकणुक्खिआणं

दासत्तणं कुणइ पच्चसरो वहूणं ॥ ८ ॥

राजा । स्मरणमभिनोय ।

पच्चङ्गं णवरूवभङ्गिघडणारम्मे जणे संगमो

जाणं ताणं खणं व रत्तिदिअहा गच्छन्ति दीहा अवि ।

जाणं ते अ मणं पि देन्ति ण रइं चित्तस्स संताविणो

ताणं जन्ति मणोरहेक्कजणणा मासोवमा वासरा ॥ ९ ॥

भावो गिम्हेङ्कितन्तो. OR तावातंककवमा-
णं, S तावुङ्कभेङ्कतंते, TU तावुत्तंभेङ्कतंतो (T
ताउत्तं). — WR 'गदे, O 'समए गदे.
— N बलणं.

7¹ PW पुण, S omits.

8^a W मञ्जुगहसगह, OR मज्जगहए गहलचंद-
ण, ST मञ्जुसदिखणवचंदण, U मञ्जु-
गहदिखणवचंदण. — TU 'सोभलाणं

8^b P निसेविद, W णिसेसिय, NOR णिसे-
सिद, STU साअणहसेविद (S 'सेविअ').
— TU 'णिरंदर.

8^c N इसोसि, STU णोसासु. — N वीअण-
वा, STU वीअणिअ. — PWNORU
'कणुक्खिदाणं, S 'कणोल्लिदाणं, T 'क-
णुखिदाणं.

8^d PW कुणदि, N गहदि, R कुणच. — W
वहूणं, NO बलाणं, R बलाणं.

9^a P पच्चणजो, W पंचणं, OT पच्चमं. R प-
च्चंणं. — NOR 'रुअ, STU 'बूद. —

S 'भंग. — T दिणे. — WOR संगमं,
O in the margin संगमो.

9^b WOR वंडताण मणम्मि होति सहसा जे
णाम हल्लोहला (W 'हलो); O in the
margin as our text. — PNSTU
ताण. — PO खणं य झति, N कखणं
भवंति, TU खणो व्य. — O दअहा. — P
यच्चंति, N वट्ठंति, O वट्ठंति.

9^c P जाणं सो ण खणं पि, WOR ते णिहं ण
खणं (W खणणं omits ण) पि, NSTU
जाणं ते (SU दो) अ मणंमि, O in the
margin णिच्चं जाण खणं पि. — ST दंति.
— P नि, T omits ण. — PW रई,
T रइ. — SU रित व्य, T रितं च. —
P ते ताविणो, WOR संदाविणो, STU
उताविणो.

9^d P जति, N झन्ति, T द्रुति, U ठंति. —
P मणोरहेक, WOR जअम्मि दीहरतमा.
— NT मसोपमा. — S वसरा.



विदूषकं प्रति¹। अत्थि तग्गदा का वि वत्ता²।

विदूषकः। अत्थि³। मुणादु पिअवअस्सो⁴। कधेमिं मुहासिदं दे⁵। जा सा कप्पूरमञ्जरीए रक्खाभवणे सुरङ्गा दिस्सा सा देवीए दिट्ठ⁶। तदो तं सुरङ्गादुवारं देवीए पिहुलसिलासंचरणे णीरन्धं कदुअ णिवड्ढं⁷। अणङ्गसेणा कामसेणा कलिङ्गसेणा वसन्तसेणा विब्भमसेणा त्ति पञ्च चामरधारिणीओ सेणन्तणामहेआओ सहेण फरक्किदफरअकर-
वालहत्थाओ कारामन्दिरस्स रक्खाणिमित्तं पुब्बदिसाए णिउत्ताओ⁸।

अणङ्गलेहा चन्दणलेहा चित्तलेहा मिअङ्कलेहा विब्भमलेह

9¹ P राजा विदू, S omits.

9² PW अवि अ अत्थि, N वअस्स अत्थि, STU किं अत्थि after वत्ता. — N तग्गा, OR तत्थग्गदा.

9³ P मुखेदु, W मुणदु. — STU वअस्सो.

9⁴ PWSTU कहेमि. — P मुहासियं, W कल्लमुहासियं. — P त, W ते, STU omit दे add राजा। कहेहि २। (T omits २) विदू¹।

9⁵ P जं सा, W omits सा; N जदो प्पहुदि, OR जदो प्पहुदि सा. — PNOR मंजरी. — P रक्खाभवण, N भवणादो. — P सुरंगदुवारं, N सुरंगदुआरे, O सुरंगा, R ङ्गा, T सुरंगदुवारेण. — PN omit दिस्सा; T गदा. — PNOR omit सा. — POR omit देवीए. — P दिट्ठ, OR omit. — WT add राजा। तदो तदो। विदूषकः.

9⁶ P translation only. — N तदो प्पहुदि, OR तदो आरहिअ, SU तदो अ. — WT omit तं. — OR सुरंगा. — W N दुआरं, STU कुहरं omit देवीए. —

N बहलसिला, STU पिंगलसिला. — T णीरंधे. — W कदुइय, S करिअ. — W णिवड्ढं, NR पिहिदं, O omits; STU णिवंधिअ. — P देव्या एयुरसिलासंचयेन बंधापितं नीरंधं कत्वा.

9⁷ W अखं च before अणङ्ग. — WOR कलिंगसेणा कामसेणा, N कलंगसेणा वसन्तविब्भमसेणा चिन्तसेणा णामधेआओ omits कामसेणा and त्ति पंच; ST विब्भमसेणे त्ति पंच. — PN omit सेणन्त, WOR रेण त्ति णाम, W धेया, OR हेआ. — P omits सहेण-हत्थाओ. — NOR omit सहेण; S सहेण वि. — W फरक्किदफरया करवालहत्था सहचारणोउ, N फरक्किदफरकरवालधारिणीओ, OR फरक्किदफरकरवालहत्थाओ (O कर), S परप्परं किं पि कलवालहत्थाओ फलआवो, T परप्परं कंपिदकरवालहत्थाओ सच्चंमावो, U परप्परं कंपिदकरवालहत्थाओ सफलाओ. — N कारमंदिरक्खा, SU कारामंदिरक्खा, T बंदिघरक्खा. — P देसाए, N दिसाओ, T दिसा. — S णिवुत्ताओ. T णिउट्ठा.



त्ति लेहन्तणामहेआओ पञ्च सेरन्थीओ पुह्विदसिलीमुहधणुहत्या-
ओ दक्खिणदिसाए णिवेसिदाओ⁹।

कुन्दमाला कञ्चणमाला वउलमाला मङ्गलमाला माणिक्क-
माल त्ति मालन्तणामहेआओ कलिदकुन्तहत्याओ तन्बोलकरङ्कवा-
हिणीओ पच्छिमदिसाए ठाविदाओ¹⁰।

अणङ्गकेली बक्करकेली सुन्दरकेली राअकेली कन्दप्पकेलि
त्ति केलीअन्तणामहेआओ फलअखग्गधारिणीओ मज्जणपाली-
ओ उत्तरदिसाए आढत्ताओ¹¹।

9⁹ P ता अणंग°. — OR चित्तेहा चंदलेहा,
STU चंदणलेहा (U चंदलेहा) मिअंकलेहा
चंदुलेहा, W मियंग°. — SU °लेहे त्ति. —
PWORS omit लेहन्त°; N ग्रामधेआओ.
T ग्रामहेआओ. — U omits पञ्च. — P
पुंसिदसिलिमुहधणुहत्या निवडणिबद्धतो-
णोरुद्धरधाणुक्कसस्सण समं सरंधीसत्येण, W
पुणितसिलोमुहधणुहत्या निविडसंनद्धसेरं-
धीसत्येण, N °सिलोमुहहत्याओ, OR °ध-
णुहत्याए णिवित्थ (R °दु°) सेरंधीसत्येण सह
(R omits सह), STU °धणुहंढहत्याओ.
— P दक्खिणाए दि°, N दत्तिणाए
दि°, S दहिविहिणिसाए. — OR णि-
वेसिआओ, S णिउत्ताओवेसिओ, T णि-
उत्ताओ.

9¹⁰ P कुंद° कंचण° वउल° कुवलय° मंगलमाले.
W कुंद° चंद° चंदण° मंगल° कंचणमाल,
N कुंद° चंदण° कुवलअ° कंचण° मंगल°
माणिक्कमाल, OR कुंद° वउल° चंदण°
कुवलअ° माणिक्क° (R adds कंचण°)
मंगलमाल, STU किद° कंचण° वउल°
(T वडल°) माणिक्क° रअणमाले (S °ला,
T °लं). — PT त्ति, N त्ति सत्त. —

PW ग्रामधेआओ, N माल त्ति ग्रामधेआ-
ओ, OR ग्रामहेआओ, S मालग्रामहेआओ
पंव, T ग्राम. — P उहयहत्थकलिदकुंदेण
परिससहस्सेण परिवेदिदाओ, W तह क-
लिदकुंतहत्याओ, N णवणिसिदकुंतहत्थपा-
इक्कसहस्सेण, OR कलिदकुंदहत्याओ, S
omits; T कंप्पिदकुंदलट्ठीओ, U कड्ढिअ-
कोदंडलट्ठीओ. — P तंबोलकरंडवाहिउं.
W तंबोलकरंड°, R तंबोलकवाहिणीओ.
S तंबोलकरंगवाहिणीओ दंडहंथाओ दहि-
विदणिसाडिककोअंडलट्ठीओ, T तंदल°. U
तब्बल°. — PW ठाविदाओ, N णिवेसि-
दाओ.

9¹¹ T अंगकेलि ववरक्कामराअकि त्ति. — W
OT वक्कर°, N कर्कर°, R पुक्कर°, SU ब-
ब्बर°. — PW सुंदर° राअ° कंदप्पकेली.
N कंदप्प° सुंदर° णालुप्पलकेलि, OR रा-
अ° सुंदर° कंदोदकेलि, S सुंदर° काम°
राअकेलि, U काम° राअकेलि. — PW
omit त्ति. — PS omit केली°; WN
ग्रामधेआओ, OR ग्रामहेआओ, T के-
लिअंत°. — P चेडियक्कडतलाविडरिल्लेण
भिच्चसहस्सेण समं, W फडयकडयल्लचि-



ताणं पि उण उवरि मन्दारवदी तरङ्गवदी कल्लोलवदी मदि-
रावदी केलिवदि त्ति पञ्च वदीणामहेआओ कणअचित्तदण्डहत्थाओ
सुहासिदपाढिआओ अज्झकवीकिदाओ¹³ ।

राजा । अहो देवीए अन्तेउरस्स दासीसामग्गी¹³ ।

विदूषकः । एसा देवीए सारङ्गिआ णाम सही किं पि विस्सवेदुं पे-
सिदा¹⁴ ।

ततः प्रविशति सारङ्गिका¹⁵

सारङ्गिका । जअदु जअदु भट्टा¹⁶ । देवी विस्सवेदि¹⁷ । अज्ज वडसावि-
त्तीमहूसवोवअरणाइं केलिविमाणं आरुहिअ देवेण पेक्खिद-
वाइं ति¹⁸ ।

तला विबुणविदुरिल्लाउ, N फालअखगधा-
रिणाओ पापिङ्कसहस्सेण समं, OR फड-
अचक्खेल्लणविज्जुरिल्ला, S सफलआसि-
लआ, T कणअवेत्तधारणाओ, U कणअवे-
त्तदंडहत्थाओ. — P मज्जणवालीउ, NTU
omit; OR मज्जणकरोओ, S *पालिआ.
— W केलीसहेण उत्तरं. — PS आण-
त्ताओ, W अठत्ताउ, T पच्चक्खिकिदावो,
U पच्चक्खीकदा आणत्ताओ.

9¹² U omits. — ST अखं वि, N ताणं वि.
— PO पुण, W मज्झे, R omits; T
उणो. — ST उवरि मन्दिरस्स. — P मदि-
रावदी कल्लोलं तरंगं माणं केलिवदीदि,
W मंदारं कल्लोलं तरंगं मदिरां केलि-
वदि, N मदिरां केलिं कल्लोलं तरंगं
माणवदी, OR मंदिरां कल्लोलं अणंगं
केलिवदि, S दारं तरंगं कल्लोलं मदिरां
केलिवदि. — PT ति, N पंच ति. —
WOR omit पंच वदी, N see below.
— P *धेयाउ. — W कणयवित्तं, N
परिहारकुमारोओ कणअं, S कणअवेत्तदो-

लिअकराओ, T omits, see iv. 9¹¹. —
P सुहासीयपडियाउ, W सुहासिआं, NS
सुहासिअपाठिं, O सुहसिअं, R सुहा-
स्यअपाठिं, T सुहासिहपाठिं. — P अट्ट-
क्खोरदाओ, W अट्टक्खो, N बंदीणाम-
धेआओ अट्टक्खो, OR अट्टक्खो, T
अज्झखोदावो. — WNOR *कदाओ. —
PW add पंच घोणाकारीओ, N adds ति.

9¹³ PWNOR अहो देवीए सामग्गी अन्तेउरोचिदा.

9¹⁴ N भो वअस्स देवीए एसा, SU एसा वि,
T अहो instead of एसा. — W कि-
मपि, T किं वि. — P विणवेदुमागदा,
N णिवेदइतुं, OR विस्सविदुं किं पि, TU
विस्साविदुं. — S पेसिआ. — P adds
राजा । आगच्छदु.

9¹⁵ STU प्रविश्य.

9¹⁶ PN omit सारं. — SU जेदु, T जेदु २.
— WN महाराओ.

9¹⁷ PN देव देवी, W भट्टारकं देवी. — N
विस्सावेदी, U *वेइ.

9¹⁸ P भाउभूदमादावडसावितोमहोसवे पेक्खेव-



राजा । जं आदिसदि देवी¹⁹ ।

चेटी निष्क्रान्ता²⁰ । उभौ परिक्रम्य प्रासादाधिरोहणं नाटयतः²¹
ततः प्रविशति चर्चरी²²

विदूषकः ।

मुक्ताहलिल्लाहरणोच्चआओ लासावसाणे तलिलंसुआओ ।
सिञ्चन्ति अखोखमिमीउ पेच्छ जन्तज्जलेणं मणिवारएहिं ॥ १० ॥
इदो अ¹ ।

परिभ्रमन्तीउ विचिन्नबन्धं इमाउ दोसोलह एच्चणीओ ।
खेलन्ति तालाणुगअप्पआओ तुहङ्गणे दीसइ दण्डरासो ॥ ११ ॥
समंससीसा समबाहुहत्या रेहाविसुडं अवराउ देन्ति ।

णाई, W भाउयाइ महुसउवयरणाई, N
छउत्यदिअहे भविअ वटसावित्तिमहुसवोअ-
करणाई, OR वडसाइत्तोमहुसवोवअरणाई,
S तडाअमहुसवोवरणाई, T तडाअमहुस-
वोवकरणाई, U तडाअमहु^०. — P देवेण
केलोविमाणप्रासादमारुहिअ, N देवेण के-
लिविमाणप्पसादमारुहिअ. — W देवेण
देवो पिक्खिदव्वणि, N °दव्व, T °दव्वं.
— P omits ति; W तित्ति, NR त्ति.

9¹⁹ P आदेशे, NS देवो आणवेदि, TU देवो
आदिसदि.

9²¹ NOR omit परि°. — P प्रासादरोहणं,
W °रोहनाटितकेन, NU प्रासादारोहणं, T
प्रासादाचरोहणं.

9²² PORSTU omit. — W चर्चरी.

10^a N विदू भो पेक्ख २ मोत्ता°. — S °भ-
रणज्जलाओ, TU °भरणज्जलाओ. —
OR लास्ता°, T णच्चा°. — N चलिअं-
सुआओ, STU तरलंसु°.

10^b P सिञ्चन्ति, W सिञ्चिन्ति. — N अखोख-
मिमोअ, O °मिमोओ, SU °ममोओ, T

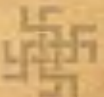
°ममोअ पेक्ख. — P जंभज्जलेणं, N जं-
ताज°, OR °लेहिं, STU जंतंजलं. —
W मणिभाइणेहिं, N °वारणेहिं, OR °धा-
रणहिं, STU जज्जरसिंणएहिं.

10¹ PWSU omit.

11^a P इदो हसंठोउ, W °मंतोए, SU °मंतोओ.
— WORSU इमा इदो, N विणिमि,
T आमा इदो. — P दोसालह, WOR
सोलह, N दोसोहसं, S सोडह, TU सोडस.
— P णच्चिणीओ, S णंवईओ.

11^b Mss. °गद°. — PNORU °प्पदाओ, S
°प्पवाओ, T °पदावो. — S रंगंगणे, TU
रंगंकणे. — POR दोसटु, WN दोसदि,
S omits. — P दंडरेसी, W डंड°, N
दंतुरासे, S तडुओ सो, TU तंडवो सो.

12^a P समंससीसमव्वाहुहत्या, W सामंस°, N
°सोसं. — N °हत्थं, S सहवाहुबंध, U
°बाहुबंधा. — N रेह°, S रेखा°. —
WOR °विसुद्धा. — N अवराओ, SU
अपराओ, T अपरा. — PS दंति, N
होति, T दअंतो.



पंतीहिँ दोहिँ लअतालबन्धं परोप्परं साहिमुहीउ चलिं ॥ १२ ॥
 मोत्तूण अखा मणिवारआइं जन्तेहि धारासलिलं खिबन्ति ।
 पडन्ति ताओ सहिआणमङ्गे मणोभुवो वारुणबाणचङ्गा ॥ १३ ॥
 इमा मसीकज्जलकालकाआ तिकण्डचावाउ विलासिणीओ ।
 पुलिन्दरुवेण जणस्स हासं समोरपिच्छाहरणा कुणन्ति ॥ १४ ॥
 हत्थे महामंसवलीधराओ हुंकारफेक्कारवा रउदा ।
 णिसाअरीणं पडिसीसएहिँ अखा मसाणाहिणअं कुणन्ति ॥ १५ ॥
 का वि वाइअकरालहुदुक्का रम्ममहलरवेण मअच्छी ।
 दोल्लआहिँ परिवाडिचलाहिँ चल्लिकम्मकरणम्मि पअट्टा ॥ १६ ॥

12^b RSU पंतोहि, T पंतिहि. — P दोहि.
 — NSU परप्परं, T परपर. — WORS
 *मुहो, N *मुहा, TU *मुहोओ. — P
 वल्ले, W चलंति, N हुवंति, OR अ के-
 नि, S छं ॥ णं ॥ लि, T सल्ली, U
 छल्लिं.

13^a U मोक्कण. — P मणियारयाइं, OU *धा-
 रआइं, R *हारआइं, S *सारआइं, T सु-
 क्खअम्मपिधारआइं. — N जन्तेहिँ, OR
 जंतेण. — R विवंति, ST खिपंति.

13^b T पंटंति. — P सहिआण अंगे, WO in
 the margin R महिलाण अंगे (W अं-
 गो), N अ पिआण अंगे, O in the text
 अविआण अंगे, S वि पिआणमंगे, TU
 वि पआणमंगे (T *मंगे). — P मणो-
 भवे, W मणोहवा, OR *भुओ T *भवो.
 — P *वाणउक्का, W *वाणउक्का, N *वा-
 णकप्पा, O *वाणजुक्का in the margin
 *जोगा. R वाणजुक्का, T *वाणचंगो.

14^a N समोक्ज्जलकालअंगा. OR *कालदेहा,
 S मसोमुज्जल*, T मसोक्ज्जल*, U म-
 सोमज्जल*. — P तिकंडवावाउ, N ति-

हंडहारोओ, OR तिकंडचावाओ, ST ति-
 कवंडचावाओ, U तिवंडचावाओ.

14^b WT *रुपेण, N *रुण. — ORST अ-
 रणा. — W करंति, T करेति.

15^a N omits. — P महामासविलोउ वाला,
 W *वलोधरोउ, O महावंस*, OR *स-
 लोधराओ, STU महामंसधरोओ वक्क*(T
 वक्क*) हुंकारफेक्कार* (S *हिक्कार*, T *पे-
 क्कार*). — OR *रवाउ. — P रउदा,
 OR रुदा, SU अ रोदा, T अ रंदा.

15^b N omits. — W णिसायरोहिँ, S *सरोयं,
 TU णोसाचरोयं. — P मासाखा*, S
 *भिणअं. — O करेति, R करेति end of
 the ms.

16^a PNO वादिद*, WT वाइद*, S वाहिअ*.
 — P *हुडक्का, NT *हुहुक्का, O *हुंङ्का,
 S *हिडक्का. — PWO मंदमहल*. —
 WNT *लण, U *रण. — WST
 मिअच्छी.

16^b PWNO भूलदाहिँ (W *हि), SU दोल-
 लाहि, T दोल्लदाहि. — N पडिवाहिँ



किङ्किणीकअञ्जणञ्जणमखा कण्ठगीइलअजन्तिअतालं ।

जोइणी व लअणच्चणलीलं तारणेउररवं विरअन्ति ॥ १७ ॥

कोउहल्लवसजङ्गमवेसा वेणुवाअणपरा अवराओ ।

कालवेसवसहासिअलोआ ओसरन्ति पणमन्ति हसन्ति ॥ १८ ॥

प्रविश्य^१

सारङ्गिका । पुरो ऽ वलोक्य^२ । एसो महाराओ मरगदपुञ्जादो कअलीघरं अ-
णुप्पविट्ठो^३ । ता गदुअ देवीए विस्खाविदं णिवेदेमि^४ । उप्पसत्य^५ । जअदु
जअदु भट्टा^६ । देवी विस्खवेदि जधा साअंसमए तुम्हे मए परिणाइ-
दव्व त्ति^७ ।

चलाहिं, SU परिपाडिं, T परिवाडिचहिं.

— P वल्लिकम्म, W चल्लि २ कम्म.

N गच्छकम्म, O चारिकम्मकरणेहिं, STU

चल्लि, S करम्म. — P पट्टा.

17^a P विखिरोकदरणमखा, W कदरणञ्जण-
सहं, NS कद, O कदसणञ्जणसहं,
T किंकिणीए कदञ्जणमखा, U कद.
— P कंठगीहलयजंतितताणं, W गोदि-
लयजंतित, N गोदलअजंतितताला, O
गोदलअजंतितताणं, SU गोअ, T
गोह.

17^b P योगिणी, N जोगिणी, O जोइणि, T
जोअणि व्व. — P कोलं, WO कोलं,
N किल्लं, S लअणं-णालं. — W र-
वा, N तालणेउररअं, S णेउण. — P
विरयंते, N विलअंति, O विरयंति.

18^a PWO कोदु. — P हल्लजणणंगनिवेसा,
N जणणंगुलवेसो, S वसगामिर, TU
गम्मिर. — PWN वादण.

18^b P नासियलोयं, W भामिअ, N हासिद,
O भामिअलोकं, S कालवेअरवहासिअ
corrected to कारवे, T काअवेअरअ-

भासिअ, U राअवेअरअहासिद. — PW
उसरंति. — S असंति.

18¹ P omits. — WT add सारंगिका.

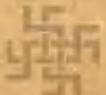
18² W विलोक्य.

18³ PWSTU एस; PN add पुणो. — S
omits महाराओ, U puts it after म-
रग. — P मरगयपुंज येव, W मरगयपुंजे
व गदो, NO मरगअकुंज (O पुंज) जेव्व
गदो, SU मरगअ, T मरकअ. — PS
TU कदलो, N कंदलो. — PWN हारअं,
T धरमइअमणुपविटो, P अणुपट्टा,
W अणुपयटो, N अणुपट्टो, O पट्टो,
S पविटो भट्टा, U विटो.

18⁴ P ता तगद पि, N ता तगदं पि गदुअ,
O omits गदुअ. — N देवीविस्खावीविअं,
O विणविदं, STU देवीविस्खविदं. — P
WNT विस्खवेमि.

18⁵ O जअदु once only, SU जेदु once
only, T जेदु २. — W महाराउ, N
देओ, O भट्टार.

18⁷ W भट्टारय देवो, PNO add एदं, W इदं.
— STU जह; TU add अज्ज. — N



विदूषकः । भोदि किं एदं अकराडकुम्भण्डपडणं⁸ ।

राजा । सारङ्गिए सबं वित्थरेण कधेसुं⁹ ।

सारङ्गिका । एदं विस्खवीअदि¹⁰ । अणन्तरादिक्कन्तचदुहंसीदिवसे देवीए पोम्मराअमई गोरी भेरवाणन्देण कदुअ पडिट्टाविदा¹¹ । अअं च दिक्खाविहिप्पविट्टाए देवीए विस्खत्तो जोईसरो गुरुदक्खिणाणि-
मित्तं¹² । भणिदं च तेण¹³ । जइ अवस्सं दक्खिणा दादवा ता एसा दीअदु¹⁴ । तदो देवीए विस्खत्तं¹⁵ । जं आदिसदि भअवं ति¹⁶ । पुणो वि

संज्ञासमए; S adds अज्ज. — N जूअं, SU तुम्हेहिं सा, T ठमं. — P मया परिणाविदवु, W *णावदव्व, N *णोदव्वा omits ति; S *णाहदेव्वो, T *णाइदव, U *णाइदव्वे.

18⁸ W भोदो, N भो, ST omit; U होदि omits किं — P *कुम्भण्डं, W *कुम्भ-
डवरणं, N अकालकोहंढं, O अअंढं, S TU आभासादो णिवडिअं अहंढं (S अ-
अंढं) गुण्ढफलं (S कोहिंढफलं).

18⁹ WO सवित्थरं omit सव्वं. — PS कहेहि, N कधेहि, T कहेस, U कहेसु. — P adds किं खेदं, W कं खेद ति, O कि एदं ति.

18¹⁰ N एवं, O देव एदं, SU एव्वं, T omits. — T कहिजइ.

18¹¹ P अणन्तरातिक्कंदव्वउसीए दिवसे, W अदिक्कंतचउहसीदिअसे, N अणन्तरातिक्कंत-
चउहसीदिअसे, O अणन्तरं णिव्वत्तवउह-
सीदिअसे, S अणन्ताइक्कंदचउहईदिअसे, T अणन्तराणीक्कंदचउहईदिअसे, U *क्कंदच-
उहसीदिअसे. — P पोमरायमणिक्कमणी, W पोमरायमणिक्कमयं, N पोम्मोराअमई, O पोम्मराअमणिक्कमई, S पोम्मराअमंरं.

— W गोरिं, N गौरीं. — W कदुअ भेरवाणंदस्स पासे, N कदुअ भे. — PT कदुअ. — P परित्याविदा, W पदि, N पडिट्टाविदा, O पडिट्टा, S पडिट्टाविआ, T पट्टाविदा, U पड.

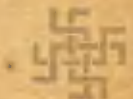
18¹² PWNO सअं. — POT अ. — P दि-
क्खा गिहाद, W दिक्खा गदोहा, NO दिक्खा गहिदा, S दक्खिणाविहिं पविट्टाए, T दिक्खाविहिप्पविट्टाए, U दिक्खाविहि-
प्पविट्टाए. — P तदो देवीए, W तदा तयापि, NTU omit देवीए; O तदो तए. — P विणविदो य सो, N विखुत्तो.

18¹³ O तेण जोईसरेण, TU देण.

18¹⁴ P दि, W जदि, OSTU जइ मे. — NO गुरुदक्खिणा. — PWSU दाअव्वा. — P एसा दीअदु, W पसादोअदु, N पसादोअदु महाराअस्स, O अहिलहिदो अत्थो करोअद ता एसा दीअदु, S पसाद उप्पादोअदु एदं, TU उप्पादोअदु एदं.

18¹⁵ PS omit तदो. — N विखुत्तं, STU भणिदं.

18¹⁶ W जं आ* तं कायव्वं, N आदिसति, S *सइ. — O भेरवाणंदो. — PWNSTU omit ति.



उल्लविदं तेण¹⁷ । अत्थि एत्थ लाडदेसे चण्डसेणो णाम राआ¹⁸ । तस्स दुहिदा घणसारमञ्जरि त्ति¹⁹ । सा देवणएहिं णिहिट्टा जधा एसा चक्कवट्टिघरिणी भविस्सदि त्ति²⁰ । तदो सा महाराएण परिणेदवा जेण गुरुस्स वि दक्खिणा दिष्सा भोदि²¹ । भट्टा वि चक्कवट्टी किदो भोदि²² । तदो देवीए विहसिअ भणिदं जं आदिसदि भअवं ति²³ । अहं च विणवेदुं पेसिदा²⁴ । गुरुदक्खिणा वि दिष्सा²⁵ ।
विदूषकः । विहस्य²⁶ । एदं तं सीसे सम्पो देसनरे वेज्जो²⁷ । इध अज्ज विवाहो लाडदेसे घणसारमञ्जरी²⁸ ।

18¹⁷ P पुखो पुणो. — WO omit वि. — O भणिदं, STU उत्तं; PWO add च. — T तेण भेर°, U देण.

18¹⁸ N अत्थ एत्थ. — P लाडसमंडले, W 'दे-सम्मि, NT लाट°, O लाडदेसमंडले. — W 'सेणे.

18¹⁹ S दुहिदा. — P 'मंजरी ति, N 'मंजरी णाम.

18²⁰ P दिवणहि, WT 'सुएहिं (T 'हि), N देवखेहिं, O देवखेहिं. — P दिट्टा, W आट्टा, NO आदिट्टा, T omits. — W NOT omit जधा; SU जह. — STU omit एसा. — P चक्कवट्टकारिणी, N चक्कवत्ति, T 'परिणी हविस्सदि. — P omits ति, — T adds णिष्वाहिदं.

18²¹ P omits. — N omits सा; O तए. — PW 'राअहत्थेण, N 'राअस्स, O 'राओ. — PW परिणाविदव्वा, N 'णेतव्वा, O 'णाविदव्वा ति, TU 'णेदंवा. — N तेण. — NSTU गुरुदक्खिणा, O अम्ह गु°. — NU omit दिष्सा; S वि दिष्सा. — PW भविस्सदि, O भोटु, S होइ, TU होदि

18²² WNO भता. — NTU omit वि; OS भ. — O चंक्कवत्ती. — PWNO कदो, SU omit; T कोदे. — P भोत्ति, WT होदि, O भोटु ति, SU होइ.

18²³ P omits तदो; W ता. — SU विह° दे°, T अवहसिअ दे°. — PNO भणिअं, T मणिदं. — P यदा. — O आणवेदि, S आदिसइ. — PWNOS omit ति. — W adds तं कोरदि.

18²⁴ P तदो अहं च. — PNSTU 'विदुं. — S पेसिआ.

18²⁵ P गुरुस्स वि गु°, WNO गुरुस्स गु° (O दक्खि°) SU तुह गुद°, N 'दक्खिणाणिमित्तं. — PWNO omit वि. — W सा instead of दिष्सा, N omits; O दिस्से ति. — U adds होइ.

18²⁶ O omits.

18²⁷ W ता उवक्खाणं एदं. STU इदं. — PWT omit तं; N ते, U ता. — P उसीसे.

18²⁸ Mss. इह. — OS विआहो. — P ला-इएसे, N लाट°, STU देसनरे. — TU 'मंजरी ति



राजा । किं दे भेरवाणन्दस्स पहावो परोक्खो²⁹ ।

सारङ्गिका । देवीए कारिदं पमदुज्जाणस्स मज्झट्ठिदवडतरूमूले चामु-
राडाअदणं³⁰ । भेरवाणन्दो वि देवोए समं तहिं आगमिस्सदि³¹ । त-
ग्गदे अ तक्खणविहिदे कोदुअघरे विवाहो भविस्सदि³² । इति परिक्रम्य
निष्क्रान्ता³³ ।

राजा । वअस्स सब्बं एदं भेरवाणन्दस्स विअम्भिदं ति तक्केमि³⁴ ।

विदूषकः । एवं खेदं³⁵ । एण हु मअलञ्छणं अन्तरेण असो मिअङ्कम-
णिपुत्तलिअं पण्णरावेदि सेहालिआकुसुमुक्करं वा कोदि³⁶ ।

प्रविश्य³⁷

18²⁹ P ते पुण, N ते. O omits; STU देण.
— N भेरवाणंदप्पहावो. S भेरवाणंदप-
भावेण, P पहावा, TU पहावेण. — P
परोखेवा, W परोक्खे, N ण प्पच्छक्खो,
S अघरक्खो, T ण सकोअदि विदू, U
अपरोक्खो. — O adds दे तां प्रति कट्ठिं
स संपदं भेरवाणंदो.

18³⁰ P देवो, STU omit. — PNO कारिद,
W °दे. — W पमदुज्जाणस्स, TU °ज्जा-
ण. — POU °ट्ठिदे. — P °तरूमूल, N
°अउलतरं, S °घट. — P चामुंदाअदणे,
WN °डाअअणे, O °डाभवणे, STU
चामुंदाए आअदणं (S °तणं).

18³¹ O भेर. — PWNOS omit वि. —
PWN देवो omit समं. — PWNOTU
omit तहिं. — SU आअमिस्सदि, T
आमिस्सदि.

18³² P उभो अगदो, W अगदो, N ता अ-
ज्ज. O ता सज्ज, TU तगए. — NO
TU omit अ. — W तक्खणविहिदा,
NO दक्खणविहिदो, S तंकाळ, TU
तक्काळ, U °विहिए. — P कोट्टहजए.

W केअईलदाहरए, N कोऊहडघरे, O
कोऊहलेना. — PNOU omit भवि-
स्सदि; T हविस्सदि. — PWNOS add
ता इह ज्जेव (P प्येव, O ज्जेव्व) देवेण
ठादव्वं (P गंदव्वं, W गंतव्वं).

18³³ P omits इति. — ST omit परिक्रम्य.

18³⁴ W राजा साकूतं. — WNU सच्चं. —
W विअंभिय, N विज्जंभिअं, O विअं-
भिअं. ST भेरवाणंदविहिदं, U भेरवा-
णंदविहिअं. — PS omit ति; WT ति.
— P तक्कोमि.

18³⁵ OSTU एव्वं. — N खेदं, SU एदं.

18³⁶ NU मिअंकलं, OST मिअलं. — P
मयंकं, W मियंकपुत्तलियं, O °पुत्तलि. —
PO पण्णरावेदि, W पण्णवेदि, N पण्णा-
एदि, S °वेइ, U पण्णरिवेदि. — W
ण हु सरअसमोरमंतरेण सेहां, N ण हु
रुदुसमअमंतरेण सेहां. — P °कुसुमक्कोदं,
W °कुसुमक्को, TU °कुसुमफुक्कारं. —
PO विकरोदि, WN किरोदि, S करोइ, U
करोदि.

18³⁷ NO ततः प्रविशति.



भैरवानन्दः । इअं सा वडतरुमूले णिब्बिखस्स सुरङ्गादुवारस्स पिधानं
चामुण्डा³⁸ । तां हस्तेन प्रणम्य³⁹ ।

कप्पन्तकेलिभवणे कालस्स पुरो ऽ सुराण रुहिसुरं ।

जअइ पिअन्ती काली परमेट्टिकवालचसएण ॥ १९ ॥

प्रविश्योपविश्य च¹ । अज्ज वि ण णिग्गच्छदि सुरङ्गादुवारेण कप्पूरम-
ञ्जरी² ।

ततः प्रविशति सुरङ्गाद्वारोद्घाटितकेन कर्पूरमञ्जरी³

कर्पूरमञ्जरी । भअवं पणमामि⁴ ।

भैरवानन्दः । उइदं वरं लहसु⁵ । इध ज्जेव उवविस⁶ ।

कर्पूरमञ्जरी उपविशति⁷

भैरवानन्दः । स्वगतम⁸ । अज्ज वि ण एदि देवी⁹ ।

प्रविश्य¹⁰

18³⁸ P एदं तं, O इदं वडतरुमूलणिब्बिख, SU
वडअरुं, T वउसाहिं. — W णिकंतस्स,
N विनिहिदस्स. — O सुङ्गा. — N
दुआरस्स. — P पिधान, W विधाने,
N पिहाण, OSU पिहाणं, T पिधाणं. —
W चामुंडास्ते, O omits; T चामुंडाअ-
दणं. — WO add इह (O एत्थ) ज्जेव
(O ज्जेव्) खणमेत्तं चिट्ठामि.

18³⁹ PN omit तां; W चामुंडा, O चामुंडां.
— SU कतांजलिः प्रणम्य. — N adds
पटति.

19^a P भुवणा कोलस्स. — WNS omit पुरो.
— P सुराराण, WN पुराण, O सुरासुर,
ST सुरासुराण (T णं). — W रुहिसु-
रपुरं, N रुहिसंपूअं.

19^b PNO जअदि. — N चंडी परमेठ्ठी. —
T कपालचसएया.

19^c P प्रविश्योपवि य. OSTU श्रयोपसृत्य. —
NO omit च.

19² O कहं अज्ज वि. — P निगच्छदि, N
आअच्छदि, S णिग्गच्छदि. — O सुङ्गा.
— NO दुआरेण.

19³ U omits ततः. — W द्घाटननाटितकेन,
NSU सुरंगोद्घाटितकेन, T सुरंगोटितकेन.

19⁴ TU कर्पू पुरोवलोक. — P पणविज्जसि,
WO पणमिज्जसि, N पणविज्जसि.

19⁵ P उच्चिदं. W पुत्ति इच्छियं, N उचिदं, S
यच्छे इमं, T उदई. — P घर. — W
लह, OT लहेसु, S लहेहि, U लहस्सु.

19⁶ N omits. — Mss. इह. — P येव,
O ज्जेव्, SU एव, T यव. — P
उपससु, W उपविस, O उवविससु, SU
उवविसोअदु (S उप), T उवविसडि.

19⁷ PNSU omit. — W कर्पू तथा कृत्वा.
— T omits उपविशति.

19⁸ PNSTU omit भैरं; W स्व भैरं. —
OS omit स्वगतम.

19⁹ O कहं अज्ज. — STU ण एदि अज्ज



राज्ञी । परिक्रम्य पुरो ऽ वलोक्य च¹¹ । इअं भअवदी चामुण्डा¹² । प्रणम्यावलोक्य च¹³ ।
इअं कप्पूरमञ्जरी¹⁴ । ता किं णेदं¹⁵ । भैरवानन्दं प्रति¹⁶ । इदं विस्सवीअदि
णिअभवणे विवाहसामग्गिं कदुअ आअद म्हि¹⁷ । ता गेरिहअ
आगमिस्सं¹⁸ ।

भैरवानन्दः । वच्छे एवं करीअदु¹⁹ ।

राज्ञी व्यावृत्य परिक्रामति²⁰

भैरवानन्दः । विहस्य स्वगतम्²¹ । इअं कप्पूरमञ्जरीठाणं अस्सेसिदुं गदा²² ।
प्रकाशम्²³ । पुत्ति कप्पूरमञ्जरि सुरङ्गादुवारेण ज्जेव तुरिदपदं गदुअ
सट्ठाणे चिट्ठु²⁴ । देवीए आगमणे पुणो आगन्तव्वं²⁵ ।

कर्पूरमञ्जरी तथा करोति²⁶

वि. — N णो गढदि. — P कलावदी
देवी.

19¹¹ WT राज्ञी २, S देवी and omits the
rest. — TU omit परिक्रम्य. — W
वलोक्य. — P omits च; TU स्व.

19^{12, 13} O भअवं पणमामि । भैर । विरं जीअ
उवविससु । देवी.

19¹⁴ P भयं, W अए इयं. — P भगवती
देवी चा*, W भवदी, SU *वई.

19¹⁵ PN प्रविश्यावलोक्य च, STU omit.

19¹⁶ P अए इअं, W अध इयं, N इदो इअं,
O अए कप्पू* इअं, T इअं अ.

19¹⁷ NSTU एदं, O खेदं.

19¹⁸ T प्रकाशं भैर* प्रति.

19¹⁹ W इयं, O भअवं इदं. — P विण्णवीय-
सि णियभुवणे, O *भवणं. — P कडुय
विवाहसामग्गियं, N कदुअ वि*, O गदुअ
वि*. — WT *सामग्गी, S विआह*. —
PW आगद म्हि, O omits; T आदंछि.

19²⁰ P ततो, WN तदो तं. O omits; SU
तं. — PO गेरिहाविअ, N गयहाविअ,
S गहिअ. — ST आअमिस्सं.

19¹⁹ PNOT वत्से. — SU इदं, T एयं. —
WO कोरदु. S करइ, TU किरदु.

19²⁰ P व्यावृत्ति, S omits.

19²¹ TU omit विहस्य.

19²² P omits इअं. — P कर्पूरमञ्जरी इति
गेहमणेसिदुं, W *मञ्जरीचरं, SU *ज्ज-
ट्ठाणं. — W गदा इति निःक्रांता.

19²³ O प्रकाशं कर्पूरमञ्जरीं प्रति.

19²⁴ NOT *मञ्जरी. — P त्वं सुरंगाद्वारेण,
N *दुआरेण, O सुङ्गाद्वारं. — P प्येय.
N जेय. O ज्जेय, STU omit. — P
तुरिदपद, N तुरिदं पदं, SU तुवरिअ*,
T तुरिअ*. — P गडुय, W गइअ. —
P पण्णे, W णिअभवणे, T संगणे. —
P चिट्ठु.

19²⁵ PWS देवी. — O आगमणेण, STU
आअमणे. — O पुणो वि, S इह पुणो
वि, TU पुणो इह. — W आतंतव्वं,
STU आअं, TU *दव्वं.

19²⁶ PU omit. — W कर्पू*. O भअवं आ-
णवेदि । इति निष्क्रांता, N कर्पू* दुक्कं



राज्ञी । इदं रक्खाघरं²⁷ । प्रविश्यावलोक्य च स्वगतम्²⁸ । अए इअं कप्पूरम-
ञ्जरी²⁹ । सा का वि सारिक्खा दिट्ठा³⁰ । प्रकाशम्³¹ । वच्चे कप्पूरमञ्जरी
कीदिसं दे सरीरं³² । आकाशे³³ । किं भणसि³⁴ । मह सिरोवेअणा समु-
प्पस्य त्ति³⁵ । स्वगतम्³⁶ । ता पुणो तहिं गमिस्सं³⁷ । प्रविश्य पार्श्वायवलोक्य³⁸ ।
हला सहीओ विवाहोवअरणाइं लहुं गेण्हअ आअच्छध³⁹ । इति
परिक्रामति⁴⁰ ।

प्रविश्य कर्पूरमञ्जरी तथैवास्ते⁴¹

राज्ञी । पुरो ऽवलोक्य⁴² । इअं कप्पूरमञ्जरी⁴³ ।

भैरवानन्दः । वच्चे विब्रमलेहे आणीदाइं विवाहोवअरणाइं⁴⁴ ।

करोति, O कर्पू० । जं भवं आणवेदि ति
निष्क्रान्ता.

19²⁷ PNS देवी, O राज्ञी निरूप्य. — NST
एदं. — P रक्खगेहं, N रक्खागेहं, O
रक्खाभवणं.

19²⁸ S omits च. — PWNO omit स्व०.

19²⁹ TU omit अए.

19³⁰ N omits सा; P adds पुण. — P
साङ्गा, W सारक्खिआ, N सदिट्ठा, O
रस्सा सारिक्खए, S सारिक्की, T सरडि,
U सरिक्की. — P पिक्खिदा, W भक्खा,
N मए पि, O चिट्ठिदि.

19³¹ PWNO omit.

19³² PN वत्से. — PNOT मंजरी. — N
किदिसं, S कीरिसं, TU केरिसं.

19³⁴ WNSTU भणसि.

19³⁵ N सच्चा मह, TU omit मह. — P
सिरोवेणा, W सिरोवेअणा, N सरीवेअणा.
O वेअण. — PWNO omit समु,
TU पप्पसे. — PWN omit ति. —

S adds ता सेरं सुणोअदु, TU सेरं सु-
णोअद.

19³⁶ P देवी, WO राज्ञी, NU राज्ञी स्व०, S
omits.

19³⁷ TU omit ता. — U पुणो वि.

19³⁸ S omits प्रविश्य; T प्रका०. — PN पा-
र्श्वतोवलोक्य O पार्श्वमं, STU पश्चादव०;
O adds च.

19³⁹ W हेला. — PS omit सहीओ; N सु-
खीओ. — P *गरणाइं, W *णाइ, N
*करणाइं, S विआहो, T *होवरणं, U
*होवअरणं. — P इह. WN लहु, STU
omit. — W गिण्हअ, SU गण्हअ. —
P आगच्छय, W आगच्छ, N आअध,
O आगमिस्सध, STU आअच्छह.

19⁴¹ P omits प्रविश्य; O कर्पू० प्रविश्य.

19⁴² S देवी. — PN add च. S adds स्व.

19⁴⁴ P कालवदि. TU मिअंक्लेहे; SU add
किं. — WO आणिदाइं, S आणिआइ.
— P *वगरणाइं. N *पकरणाइं, S वि-
आहो, SU *णाइ, T *करणाइं.



राज्ञो । अध इ⁴⁵ । किं उण घणसारमञ्जरीसमुद्दाइं आहरणाइं विसु-
मरिदाइं⁴⁶ । ता पुणो गमिस्सं⁴⁷ ।

भैरवानन्दः । एवं भोदु⁴⁸ ।

देवो निष्कामति नाटितकेन⁴⁹

भैरवानन्दः । पुत्ति कप्पूरमञ्जरि तं जेव करीअदु⁵⁰ ।

कर्पूरमञ्जरी निष्कान्ता⁵¹

राज्ञो । रत्नाग्रहप्रवेशं नाटयति कर्पूरमञ्जरीं दृष्ट्वा⁵² । अए सारिक्खदाए विण्णडिद
म्हि⁵³ । स्वगतम्⁵⁴ । ज्ञाणविमाणेण णिव्विग्घं परिसप्पिणा तं आणेदि
जोईसरो⁵⁵ । प्रकाशम्⁵⁶ । सहीओ जं जं णिवेदिदं तं गेण्हअ आअ-
च्छध⁵⁷ । चामुण्डायतनप्रवेशनाटितकेन तामवलोक्य⁵⁸ । अहो सारिक्खदा⁵⁹ ।

19⁴⁵ WNSTU देवो. — PNO आणोदाइं,
W omits; STU अह इं.

19⁴⁶ PWO पुण. — P °मंजरीए समुचिताइं,
WNO °समुचि°, S °दाइ, T समुचिआइं,
U °इआइ. — PNSU आभरणाइं (SU
°इ), T आभलणाइं. — P वोसरि°, W
वोसरियाइं, SU °दाइ.

19⁴⁸ STU एव्वं. — PO करीदु, N करीअदु,
STU omit भोदु.

19⁴⁹ P omits देवो; WOTU राज्ञो. — W
निकम्प, ST निष्कमणं, U निष्कामं. —
S नाटयति.

19⁵⁰ STU omit पुत्ति. — P तं जेव, W
तं ज्जेव, N तह ज्जेव, O तह ज्जेव्व,
S तुए वि तहिं, T तुमं वि तं जेव्व, U
तुए वि तं चेअ. — PWO करीदु, S
गंतव, TU करीअदु.

19⁵¹ S नायिका पूर्ववदाचरति, TU नायिका
निष्कान्ता.

19⁵² WOU देवो, N राज्ञो राजा च, S omits.

— W °गृहे. — N नाटयतः. — STU
नायिकां दृष्ट्वा. — S adds स्व.

19⁵³ P सारिक्खण, W सिरिक्खण, N सा-
रिक्खण, STU सारिक्खेण. — N वि-
ण्णदिद, O विदंविद, STU विण्णलद्ध.

19⁵⁴ S omits.

19⁵⁵ O णिव्विग्घपरिसप्पिणा ज्ञाण°, S °वि-
खादेण, TU °विखाणेण. — P णिव्वि-
ग्घपरिसप्पिणा, W णिव्विग्घं परिसरे अ-
प्पणो, N णिदिट्ठं परिसप्पणं, STU
णिव्विग्घेण. — PO तामाणेदि, W तं
तमाणेदि, N तमाणेदि, S तं आणेइ,
TU पुरिसं (T पुरस्सं) इत्थिअं वा आणे-
दि (U °शेइ). — P महाजोगोसरो, W
महाजोई, N महाजोओ.

19⁵⁶ WNSTU omit.

19⁵⁷⁻⁵⁹ WNSTU omit सहीओ. — N जं
once only, ST omit; U जो. — W
णिवेदिदव्वं, ST विवाहोइदाइं (S °इ),
U विवाहोइदो. — PO तं तं, W तं
लहुअं. NST omit. — O गेण्हअ, S



भैरवानन्दः । देवि उवविस महाराओ वि आअदो ज्जेव वट्टदि⁶⁰ ।

ततः प्रविशति राजा विदूषकः कुरङ्गिका च⁶¹

भैरवानन्दः । आसणं आसणं महाराअस्स⁶² ।

सर्वे यथोचितमुपविशन्ति⁶³

राजा । एसा सरीरिणी मअरइअपालिहिआ देहन्तरसंठिदा सिङ्गार-
सवरचावलट्टी दिवससंचारिणी पुण्णिमाचन्दचन्दिआ⁶⁴ । अवि अ
गुणगणमाणिकमञ्जूसा रदणमई बाउल्लिआ⁶⁵ । तथा अ एसा विसा-
रिणी कुसुमणिअरा महुलच्छी⁶⁶ । किं च⁶⁷ ।

गणिहअ, U गणिहआ. — P आगदा, W
गङ्गध, S आअच्छह, T आअच्छ, U आ-
अच्छह. — W 'यतनेप्र', N 'यतननाटि-
तकोन, S चामुंडागृहं प्रविश्य तामव' स्व,
TU चामुंडामंटपप्रवेशं नाटयति प्रविश्य
कपूरमंजरी पूर्ववदास्ते. — W तामलोक्व,
TU राज्ञी तामव'. — W सारक्खिदा २.
N सरिअं, SU सारिअं, T सरिअं.

19⁶⁰ P वत्से कलावदि, W देवी. — WO
उवविससु. — WTU omit वि. — PW
आगदो. — P प्येव, NO ज्जेव्व, STU
एव्व and omit वट्टदि.

19⁶¹ T विदूषकच. — O सारंगिका च.

19⁶² N omits भैर'. — WNS आसणं once
only. — PSTU omit महाराअस्स.

19⁶⁴ N राजा नायिकां प्रति, TU राजा स्व. —
WO एसा सा. — W कपूरमंजरी सार-
क्खिया विलासघरणी instead of सरी-
रिणी. — P 'द्वयापालिया, W 'द्विप-
रिद्धिआ, N मअरइअपालिद्धिआ, O मअ-

रइअस्स सव्वाधिआ सत्ती, STU 'पालि-
तआ. — P देहन्तरं संठिद, N देहन्तरेण
संठिआ, STU omit. — P 'सबधुणु-
लट्टी, W 'सवर', N सिंगारसचावलिट्टी,
O 'संचअवावलट्टी, STU सिंगारसमर', T
'चाप'. — N दिअस', ST दिअह'. —
P पुणमुदिया, W पुण्णिमाइंद', NO 'अंद',
STU पुण्णचंद'.

19⁶⁵ S मखे, TU अवि अ मखे. — P पट्ट-
यगुणमाणिकमंजूसा, W एसा गुणगणमा-
णिक्कुसुतिया, N प्यगुणगुण', O प्यगुण-
गण', S गुणगणण'. — BNOSTU
रअण', P गामयो, W मणिऊण मणस्स.
— BPO अंजणस्स सलाआ, W वाउ-
णिआ, N अंजणसलाआ, STU पुत्तलिआ.

19⁶⁶ P omits. — W जथा सु, N जथा अ,
O जथा, SU जथा, T omits. —
STU omit एसा. — B आरणकुसुममा-
णिप्पच, W लावणकुसुमणिप्पया, N रअ-
णोकुसुमणिप्पया, O अरणकुसुमणिप्पया,
STU विसारिणी कुसुमणिअरा. — O
महुलट्टी.

भुवणजअपडाआ रुवरेहा इमीए

जह तह णअणाणं गोअरं जस्स जाइ ।

वसइ मअरकेऊ तस्स चित्ते विचित्ते

वलइअधणुदणो पुहिएहिं सरेहिं ॥ २० ॥

विट्ठकः । जनान्तिकम्¹ । सच्चं किदं तए आहाणअं² । तडं गदाए वि णावाए
ण वीससीअदि³ । ता तुण्हक्को चिट्ठ⁴ ।

राज्ञो । कुरङ्गिकां प्रति⁵ । कुरङ्गिए तुमं महाराअस्स विवाहणेवच्चं कुण
सारङ्गिआ वि घणसारमञ्जरीए करेदु⁶ ।

20^a P °जणपडाया, W भुअणजयपडाया, N °जणवताआ, O °वडाआ, T °पडाआ. — WN रुअ°, STU रुवसोहा.

20^b BPO जह जह, T तह तह. — B गोअरे, N गोरसं. — BWNO जादि. P दि.

20^c PSTU णअणवलणसखा (P वयण°, PT °चलण°) पेसिदो तस्स मखे. — O चसदि. — B मयरथो, W मयरद्धो, N °केतु, O °केदु. — N विचित्तो.

20^d W वलईय°, N वलइद°. — B पुंदेहिं, P पुंखिदोसू, WNO पुंखिदेहिं, STU पुंखिदेसू. — PSTU अणंगो, W ससरेहिं.

20^e B जनान्तिकं । एकांते, PN जनान्तिकेन.

20^f O वअस्स सच्चं, P सत्त्वं, T सच्चं. — B कयं, PW कदं, O omits, S एदाए गहिदं, U एआए गहिदं. — P ते, OSU omit; T तीए. — P आहाणयं, O आहाणअं सुणसु, S आभलणं, TU आभरणं; S adds किं दु, TU किं तु.

20^g B तडंगिदाए, PN तडंगदाए, W महाण-

यतडगदाए, O तडगदाए, ST तणदेण, U तणएण. — NSTU omit वि. — B णोकाए, PW णावाए, N णोआए, O णाविआए, SU विआरेण, T विआए. — B वीससदि, WOSU विससोअदि, T विससिअदि.

20^h O omits. — S तं. — PWNSTU तुण्होको. — P चिट्ठ, STU चिट्ठामि. — WO add पियवयस्स (W only) तमे अणसरण्हारजज्जरिद (O °ज्जरिअ°) हिअअं एव कुरकुराअंतं (O कुरकुराअंतं) सुणिअ देवो तुह अहिप्पाअं सुणिस्सदि (O सुणिस्सदि । तुण्हक्कअं चिट्ठ) । भैरवानंदः । वळे (W only) पत्तं विवाहमंगलमुहुत्तं ता महाराअस्स किज्जदु जयोचिदं तए पडि वणं (W जहोचिदण्हि°).

20ⁱ U omits राज्ञो. — BO omit कुर° प्रति.

20^j B कुरंगीए, STU omit. — N तुअं. — B शेवत्थं, P °निवत्थं, N शेवळं, OS विआह°. — PWN O कुर, S कु. — B



इत्युभे अप्युभयोर्विवाहघटनां नाटयतः⁷

भैरवानन्दः । उवज्झाओ हक्कारीअदु⁸ ।

राज्ञी । एसो सअलसोत्तिअमोलिमण्डणं अज्जउत्तस्स उवज्झाओ अज्जकविअलो चिट्ठदि⁹ । ता कोरु अग्गिआरिअं¹⁰ ।

विट्ठणकः । एस सज्जो म्हि¹¹ । भो वअस्स उत्तरीए गण्हं दाइस्सं दाव¹² । हत्थेण हत्थं गेण्ह कप्पूरमञ्जरीए¹³ ।

राज्ञी चमत्कृत्य सविषादमवलोकयति¹⁴

सारंगीया, P सारंगिए. — PNSTU omit वि. — NT कोरु, O कोरु.

20⁷ BO इत्युभयोर्विवाह, PN वाहकरणां, STU उभे तह इत्युभयोर्विवाहालंकारं (S तहे ति उभ, T वाहनेपथ्यं) कुरुतः.

20⁸ WO भैर वच्चे. — B उवज्झाय, O उवज्जाओ. — B हक्कारियदु, T अक्कारिअदु.

20⁹ BS omit राज्ञी; TU देवी. — B उपाध्याय आर्यकपिञ्जलस्तिष्ठति. — PW NO read अज्जउत्त एसो वि (O omits) and omit सअल अज्ज; S सअलसोत्तिअमोलिमण्डणं अज्जउत्तस्स एस, TU एस सअलसोत्तिअमोलिमण्डणं अज्जउत्तस्स. — P उज्जाउ, O उवज्जाओ. — PN कविञ्जलओ, STU कविञ्जलो; S adds ति. — T चिट्ठ.

20¹⁰ P भैरवानन्द ता कोरु, O कोरु, STU करीअदु. — B अगारियं, P अगिगारियं, N अगिआरिअ, STU अगिकज्जं.

20¹¹ O विट्ठ त्वरितमुत्थाय. — BPWO omit

एस सज्जोम्हि, TU omit एस. — S omits म्हि.

20¹² ST omit भो वअस्स; U ता वअस्स. — N उत्तरीए, O उत्तरीअयण्डस्स, S उत्तरीअ, T उत्तरिवहे, U omits उत्त-दाव. — B गठिं, N गंठी, T गथिं. — B दयस्स, N देविस्सं, O दइस्सं, S omits; T वण्हामि. — N ताव, S omits.

20¹³ B हस्ते हस्तं गृहाण कर्पूरमञ्जर्याः, W परिणेतु महाराज कर्पूरमञ्जरि इति हस्ते हस्तं ग्राहयति कर्पूरमञ्जर्याः, O तुमं हत्थेण, T वअस्स हत्थेण, U गृहाण हत्थेण. — N इत्थं, SU हत्थंगुट्टं. — P गेणहे, N गेण्हअ, SU omit; T कप्पूर गिदाण.

20¹⁴ BP इति राज्ञी चमत्कृत्य (P ता), W राज्ञी इत्याकर्षं स्वगतं किं नेदं इति चमत्कृत्य, N इति भन्ता संमुहे इत्यमप्य-अदि इति संस्कृत्य, O इति चमत्कृत्य कथं भुल्लो हं, S राज्ञी च सविषादमालो, TU देवी etc.



भैरवानन्दः । सुदुदरं भुल्लो सि¹⁶ । जदो कप्पूरमञ्जरीए घणसारमञ्जरि त्ति
णामन्तरं¹⁶ ।

राजा । करमादाय¹⁷ ।

जे कण्ठआ तिमिसमुद्धफलाण सन्ति

जे केअईकुसुमगम्भदलावलीसु ।

पंसेण गूण तुह मञ्ज सरीरदिखा

ते सुन्दरीअ बहला पुलअङ्कुराली ॥ २१ ॥

विदूषकः । भो वअस्स भामरीओ दिज्जन्तु हुदवहे लाआमोक्खो क-
रीअदु¹ ।

20¹⁵ B omits भैर; O भैर तस्य भावमुप-
लभ्य विदूषकं प्रति; S reads भैर वच्चे
पडिसिद्ध, and then follows a lacuna
which a second hand has filled
out as in U; TU भैर । वच्चे किं गु
पडिसिद्धादरं विअ पुलोएसि (T विलोय-
सि). — SU omit सुदु-सि. — B
सुदुदरं, W उव्वज्जाअ सुदुदरं, N तुअं
सुदुदुतरं, T सुदुअरं. — P भल्लो,
N भौलो, T भता. — W ससि,
T सो.

20¹⁶ O जादं, T अदो. — SU कप्पूरमंजरि
त्ति. — BPSU घणसारमंजरीए, W
मंजर, NO मंजरी, T omits. — B
इत्ति, POSTU omit. — B नामधेयां-
तरं, P किमंतरं, W अपरं नामंतरं, STU
णामंतरं एदं.

20¹⁷ ST add स्वगतं.

21 B केअइतिसस्स कंठया ते सुंदरीए करफं-
सरोमांवावलीणिज्जिदा धुवं.

21^a P जे क वि बालतिसस्स फले वसंति, W

जे के वि ते तिससमुद्धफलेसु हुंति, N
तिससमुद्धफले ण संति, O तिससमुद्धफ-
लाण हंति, S तिमिसबंधफलाण.

21^b P ये, N ते. — PWN गंधदला, O
गुहदलावलीसु, SU लीय.

21^c ST पंसेण. — P नूह तुह मंजुसरीराया,
W नूण तुह मञ्ज सरीरतुल्ला, N तुइअ
पुण मइअ सरीरतुल्ला, O गूणमिह मञ्ज
सरीरओअस्स, STU ताण तइ (T इह)
मञ्ज सरीरदिखा.

21^d T दे. — PNO सुंदरीए. — P बहुपुल-
यंकुराह, W वहलं पुलअंकुरिल्ला, NSTU
बहला (NT व) पुलअंकुराली, O धुलआ
वहला पउता.

21^e B भो वयस्स । ता भामरीउ दिज्जउ । हु-
यवहे लाजा लिप्यंउ, P वामरियाउ दि-
ज्जंतु, हुयासे लज्जामोषकं कोरदु, W भो
वयस्स भामरीउ दिज्जंतु हुयवहे लाजा
लिपिज्जंतु, N भो वअस्स प्पज्जलिअहु-
अवहभमरीओ दिज्जदु हुअवहे जलांज-



राजा सर्वं तथैव नाटयति² । नायिका सलज्जा तिष्ठति³ । राजा विवाहं निर्वर्त्य सोत्साहं यथाहं सर्वान्समभ्यर्च्य चक्रवर्ती भूत्वा आसां चक्रे⁴ ।

नेपथ्ये⁵

लोओ क्विपदु, O भो वअस्स भामरिओ दिज्जंतु वहुलाजंजलोओ खिप्पदुः, S वअस्स पज्जलिय हुअवहे आहुदो दिज्जइ । (lacuna) कखो । तुवरिअपदं दिज्जउ भमरीओ, TU वअस्स पज्जलिदे (U ए) हुअवहे आहुदो दिज्जउ (T ई) करउ लाआमोक्खो । तुवरिअपदं करोअदु सत्तपदो परिक्कमो.

21²⁻⁴ B भामर्या नाटयंति । नायका धूमेन व्यावृत्तमुखी । राज्ञो सपरिवारा निःक्रांता, P भामर्या नाटयतः । नायिका धूमेन विमुखी । राज्ञो परिवारा निःक्रांता । राजा सर्वं करोति विवाहं निर्वर्त्य सोत्साहं सख्यानपि यथाहमभ्यर्च्य विसर्ज्य चा चक्रवर्ती भूत्वा तथा सह आसां चक्रे सहर्षां, W भामर्या नाटयंति नायका धूमेन व्यावृत्तमुखी । राज्ञो सपरिवारा निःक्रांता । सख्यां पच्छक्खं परिणीदा कप्पूरमंजरी, N राजा भमणं नाटयति । नायिका धूमेन व्यावृत्तमुखी तिष्ठति । राज्ञो सपरिवारा निःक्रांता, O राजा तथा करोति, S इति परिणयति.

21⁶—24 BPW omit. — N भैरवा । विवाहे दक्षिणा दिज्जदु आचरिअस्स । राजा । दिज्जदु । वअस्स गामसअं ते दिखं । विट्ठु । सुत्थि होदु ति नतन्ति । भैरवा । महाराअ किं ते पुणो वि पिअं कुणोमि । राजा जोईस्सर कि अवरं प्पिअं वट्ठदि end of the ms. The trans-

lation adds यतः कुंतलेश्वरसुताकरस्य-
शैस्फारसौख्यश्रितिलोकतः स्वर्गः । पाल-
यामि वसुधातलराज्यं चक्रवर्तिपदवीरमणो-
यम् । तथाप्येतद्भवतु तावत् । सार्धं न-
न्दतु सज्जनानां सकलो वर्गः खलानां पु-
नर्नित्यं खिद्यतां भवतु ब्राह्मणजनः सत्या-
शीः सर्वदा । येषो मुंचतु संचितमपि स-
लिलं सस्योचितं भूतले लोको लोभपरा-
दमुखो ऽ नुदिवसं धर्मे मतिं विभर्तु. —
O भैर० राजानं प्रति किं ते भूओ प्पियसु-
यकरोमि राजा भभवं तुह प्पसादेण एसा
लट्ठा राज्ञो परिणोदु महाराओ सख्याणं प-
च्छक्खं नेपथ्ये वैतालिकः पठति सुहणिव-
धो भोदु विवाहमहूसवो देवस्स तहा अ
मभणमिव रई सा वामुदेवं व लट्ठी हर-
मिव गिरिपुत्ती साहिलासं पउत्ता सुहअदु
सह अ तं चक्कवत्ती यहुदं सिरिखि किं-
दवंसा सामरज्जस्स वोआ राजा विवाहं
निर्वर्त्य योगिनं प्रति तथा वि इदं भोदु
भरदवअणं २ । णिच्चं वट्ठदु सज्जणाण
सअलो वणो खलाणं पुणो णिच्चं खि-
ज्जदु भोदु वंभणजणो सख्यासिहा सख-
दा । मेहो मुंचदु संचिअं पि सलिलं
सस्सपिअं भूअले लोओ लोहपरम्महो गु-
दिअहं धम्मं मदं पावस दुस्सुतमाश्रि-
त्य स्वामिस्त्वच्चरणारविंदवशतः शृंगार-
संजीविनी लब्धा पंचशरप्रिया ननु मया
कर्पूरमंजर्यसौ तल्लाभेन च चक्रवर्तिपदवी
लोके समासादिता किं किं नेह करोति
हंत महतां संदर्शनं जतुपु.



वैतालिकः । सुहाअ भोदु विवाहमहूसवो देवस्स^१ ।

जं मुद्धं तिमिसं णवं च पणसं जे पारिभद्दुमा
जे दण्डा कमलाण किं च कुसुमं जं केअईसेभवं ।

सङ्के तुज्झ कलेवरे गुणगणं लद्धं बला तारिस्ता
रोमच्चा फुडपुट्टकाण्डअमिस्ता मेल्लन्ति णिच्चुल्लस्ता ॥ २२ ॥

भैरवानन्दः । अणं किं दे पिअं करीअदु^१ ।

राजा । इदो वि परं किं पिअं^२ । जदो^३ ।

देवी रोसकसाअमाणसवई णो होइ सावत्तए
लद्धा पुणससङ्कमण्डलमुही सिङ्गारसंजीविणी ।

संजाआ अवि चक्कवट्टिपअवी किं अणमभत्थणं
सवं तुज्झ अणुग्गहेण भरिअं जं माणुसे लब्भइ ॥ २३ ॥
तथा वि इदं भोदु^१ ।

भरतवाक्यम्^२

21^a T वैतालिकयोरेकः. — SU सुहो. —
Mss. होदु — After देवस्स T adds
सुहोवणदसअलमहो सुरमंडलविरद्धसोत्थि-
वाअणम्महलिददसदिसावह विवाहसवो
संउत्तो.

22^a T जं मुतंथं तिणीसं. — TU अ. — S
दे पारिभद् (lacuna).

22^b S जो दंढो.

22^c T संते तुज्झ करस्स तं, SU कलेवरे. —
T लद्धं. — K संगे तव करस्स यत्त गु-
णगणं लब्धुंफलास्तादृशा.

22^d SU रोमंचफुड^१, T रोमंचे फुठपुट्ट. — TU
मेलंति. — K रोमांचेरितकंठकमिषात
मेलंति नित्योज्ज्वलाः.

22¹ SU पिअं ते (U दे). — T करिअदु.

22² S इदो परं किं पिअं. — TU किं अणं
वि.

22³ SU omit; T अदो.

23 S omits.

23^c T चक्कवट्टो^१. — TU णदवो. — T अ-
णमभत्थं.

23^d TU भरिदं. — TU लंभइ, K लभ्यते.

23¹ S तथापीदमस्तु. — T भैर । तहि, U
तह. — T एदं. — TU होदु.



अणुदिअहं विफुरन्तो मणीसिजणसअलगुणविणासअरो
रित्तत्तणदावग्गी विरमउ कमलाकडक्खवरिसेण ॥ २४ ॥

इति निष्क्रान्ताः सर्वे^१ ।

चतुर्थं जवनिकान्तरम्^२ ।

24 TU अणुपमगुणं कर्णं परिमलमहिमं मुहेसु
विभरन्ति (T विभरदि) कर्पूरमञ्जरीभं ति-
भुवणतिलभं पुणो जलइ. — K as S. —
S 'दिअह विष्णु'. — T adds राजा कर्पू-
रमञ्जरी हस्ते यद्वा कौतुकागारं विवेक.

24¹ BS omit; O इति परिक्रम्य निष्क्रान्ताः
सर्वे.

24² B इति चतुर्थं, STU इति चतुर्थं. — P
WSU यव.



PART II

GLOSSARIAL INDEX

TO THE

KARPŪRA-MAÑJARĪ

BY

STEN KONOW



GLOSSARIAL INDEX.

Abbreviations:—ts.=tatsama.—H.=Hemacandra's Grammatik der Prākritisprachen (Siddhahemacandram, Adhyāya VIII) mit kritischen und erläuternden Anmerkungen herausgegeben von Richard Pischel. Theil I. II. Halle, 1877, 1880.—HD.=The Deśi-nāmamālā of Hemachandra. Edited with critical notes, a glossary, and a historical introduction, by R. Pischel and G. Bühler. Part I. Bombay, 1880 (Bombay Sanskrit Series, No. XVII).

- अ after anusvāra च [च] and. a, i. 1¹, 3¹, 5^b, 12³, 17¹, 20²⁷, 22¹, 23^b, 26¹, 33¹, 34^{d, 33}; ii. 4¹, 5², 6^c, 9^d, 11^{c, 5}, 23^d, 27^{b, 1}, 28^c, 30^{c, 1}, 31^{d, 1}, 40⁵, 46^b, 50^b; iii. 1¹, 3^d, 4^{3, 5}, 5⁵, 6¹, 8^{1, 2}, 13¹, 14¹, 15¹, 17¹, 18¹, 20^c, 21¹, 22^b, 25^{d, 1}, 27¹, 31¹, 32¹; iv. 2^b, 6¹, 9^c, 10¹, 18³², 19^{65, 66}. ca, i. 1^c, 11¹, 18⁷, 19^d, 20^{15, 26, 29, 31}, 22^{a, b}, 23^{c, 1}, 34³⁰, 35^c; ii. 6^{24, 26}, 10^c, 23^d, 24^d, 29², 47^{b, d}; iii. 3^{d, 18}, 5^a, 12¹, 18^d, 19^b, 20^d; iv. 3¹, 18^{12, 13, 24}, 19⁶⁷, 22^{a, b}.
- अं see इदम्.
- अह [अयि] a vocative particle, O, pri-
thee, ii. 6⁴.
- अद्दोह [अतिदीर्घ] very long, i. 21^d.
- अह [अयि] a vocative particle, O, ah, i. 5²;
iv. 19^{29, 53}.
- अंस ts. a shoulder, iv. 12^a.
- अंशुअ [अंशुक] a garment, cloth, i. 28^b;
iv. 4^a, 10^a.
- अंहि [अंङि] a foot, ii. 47^a.
- अकङ्कण [°न] without bracelets, iii. 26^b.
- अकण्ड [अकाण्ड] unexpected, sudden, iv.
18³.
- अकथित untold, see कथ.
- अकलिअ not performed, see कल्.
- अकालजलद ts. name of a man, i. 18⁹.
- अकुङ्कुम ts. without saffron, iii. 26^a.
- अकुण्डल ts. without earrings, iii. 26^b.
- अक्षर [°क्षर] a letter, i. 20¹⁴; ii. 1², 8²,
10⁶.
- अखण्ड ts. unbroken, whole, entire, iv. 3^b.
- अखण्डित [°त] unbroken, i. 16³.
- अगुरु ts. aloe, iii. 14^b, 27^a.
- अग्रा [अग्र] first, foremost; front, fore-
most point, i. 16^c, 26^a; ii. 6^a, 14^b,
20^a, 43^a.
- अग्रहस्त [अग्रहस्त] forepart of the hand
or arm, i. 4^c.
- अग्निभारिका [अग्निभारिका] arranging of
the sacred fire, iv. 20¹⁰.



अगिम [अयिम] *first*, i. 29^b.

आघ [अर्घ्य] *a respectful offering*, i. 4^d.

अघडिअ *not performed*, see घट.

अङ्ग ts. *act of a drama*, i. 6^b.

अङ्गुर ts. *a sprout, shoot, blade*, iv. 21^d.

अङ्गुल ts. *a body, limb*, i. 13^b, 14², 20^{15, 16, 31},

33^a; ii. 10^c, 12^a, 28^{b, c}, 36^a, 41^a, 42^b;

iii. 8⁴, 17^c, 19^a, 24^b, 33^a; iv. 7^b, 13^b.

अङ्गण [न] *a place, courtyard*, ii. 47^d;

iii. 20¹⁵; iv. 11^b.

अङ्गणा [ना] *a woman, female*, i. 14², 25^c,

36^d; iii. 16^d.

अङ्गुलि ts. *a finger*, i. 36^c.

अचन्दण [न] *without sandal*, iii. 26^a.

अच्चभुद [अत्यद्भुत] *very wonderful, supernatural*, i. 21⁵.

अच्चहम [अत्यधम] *exceedingly inferior*, i. 20⁴.

अच्चुत्तम [अत्युत्तम] *exceedingly superior*, i. 20⁴.

अच्छ ts. *clear, transparent*, iii. 4^b.

अच्छरिअ [आश्चर्य] *marvellous, wonderful; a wonder*, i. 24⁵, 25¹³; ii. 42^b; iii. 3¹².

अच्छि [अक्षि] *eye*, i. 16³; ii. 3², 27^a, 41^c; iv. 1^b.

अजगिअ *not produced*, see जन.

अज्ज [अद्य] *to-day*, i. 20³⁴, 34²⁵; ii. 1², 6^{14, 23}, 29⁵; iii. 3^{4, 7}, 20³, 24^b; iv. 9¹⁸, 18²⁸, 19^{2, 9}.

अज्ज [आर्य] *an honorable man, master*, i. 12³, 20^{5, 11, 36}, 34¹; ii. 6⁷; iv. 20⁹.

अज्जउत्त [आर्यपुत्र] *honorific designation of the husband*, i. 19⁶, 34³⁸; iv. 20⁹.

अज्जकख [अध्यक्ष] *superintendent, head*. ajjhakkhikidāo, iv. 9¹².

अज्जल ts. *border, end, skirt*, i. 26^c, 27^b; iii. 3^c, 22².

अज्जण [न] *collyrium*, i. 20³⁶, 26^a; ii. 19^a.

अज्जलि see जलज्जलि.

अण see सुरअण.

अणङ्ग [अन] *Cupid*, i. 2^b, 33^d; ii. 6^d.

अणङ्गकेली [अन] *name of a woman*, iv. 9¹¹.

अणङ्गलेहा [अनङ्गलेखा] *name of a woman*, iv. 9⁹.

अणङ्गसेणा [अनङ्गसेना] *name of a woman*, iv. 9⁸.

अणान्तर [अन] *without interval, immediately adjoining*, i. 12²; iv. 18¹¹.

अणिल [अनिल] *wind*, i. 16⁴, 17^d, 20^c; iii. 20^b.

अणुकार [अनु] *resembling*, iii. 25^c, 28^d.

अणुगह [अनुगह] *favor*, iv. 23^d.

अणुणअ [अनुनय] *conciliation*, i. 20⁴³.

अणुदिअहं [अनुदिवसम] *day after day*, iv. 24^a.

अणुअन्ध [अनु] *continuity, sequence*, iii. 25^a.

अणुराअ [अनुराग] *love*, iii. 12².

अणुसार [अनु] *conformity to*, ii. 31^b.

अण [अन्य] *other*. appo, i. 20³⁹; ii. 6⁸, 29^{12, 15}; iv. 18³⁶. appā, i. 4⁵. appam, i. 18⁷, 20^{2, 31}; ii. 6^{24, 26}; iii. 13^c, 14^c, 16^{c, 2}; iv. 22¹, 23^c. appam ca, *moreover*, i. 18⁷, 20³¹. appēpa, i. 27^d; iii. 19^c. appē, iv. 2¹. appā, iv. 13^a, 15^b, 17^a. appāpam, i. 1^b.

अण [कर्ण] *ear*, see आ[अण].

अणोअ [अन्योन्य] *each other*, iii. 9²; iv. 10^b.

अत्त- [आत्मन] *self, oneself*. appā, i. 8¹. attāpam, iii. 4¹, 8¹. attapo, ii. 10⁶; iii. 20^b.



- अत्य [अर्थ] *object, meaning*, i. 8^a, 20^{7, 8}.
 अत्याचल [अस्ता] *the western mountain behind which the sun is supposed to set*, ii. 50^d.
 अत्यःशो [आस्यानी] *an assembly-room*, ii. 3^a.
 अदस *that, yonder*. amuṇā, i. 26^d.
 अदिशि उण [अतिनिपुण] *very clever*, ii. 29¹⁰.
 अदिसंतावि- [अतिसंतापिन] *very burning, hot*, ii. 41⁵.
 अदिसिसिर [अतिशिथिर] *very cold*, ii. 41⁵.
 अह [आर्द्र] *wet, moist*, ii. 11^c.
 अर्ध [अर्ध] *half, half portion, side*, i. 25^b, 28⁴; ii. 42¹¹.
 अर्धणारीसर [अर्धनारीश्वर] *Śiva as half female*, i. 28⁴.
 अर्धणिह [अर्धनिद्र] *half asleep*, ii. 50^a.
 अध [अद्य] *now, then*, ii. 11³. adha im [atha kim], *what else, yes, certainly*, i. 4¹⁷, 21⁶; iv. 19⁴⁵. adha vā [atha vā] *or, or rather*, i. 18¹⁰, 30². Cp. अह.
 अन्त ts. *end*, i. 14^d; iii. 2^b; iv. 9^{8, 9, 10, 11}.
 अन्तर ts. *interior; interval; different, another*, i. 7^b, 12³, 29^{a, d}, 34³⁴, 35^b; ii. 1^a; iii. 3^b; iv. 18²⁷, 19⁶⁴, 20¹⁶.
 अन्तरिद [अन्त] *gone within, hidden*, ii. 43^{2, 12}.
 अन्तरेण ts. *without, except*, i. 34^{17, 18}; iv. 18³⁶.
 अन्तेउर [अपुर] *inner apartments, harem*, i. 34³⁸; ii. 11³; iv. 9¹³.
 अन्तो [अन्तर] *internally, within*, iii. 10^b, 12^a.
 *अन्त [चन्द्र] *the moon*. muhaanda, ii. 17^b.
 अन्दोल- *to swing, wave, shake*. andolia, i. 17^b. andolida, i. 16³.
 अन्दोलण [अन्] *swinging*, ii. 35^a, 37^b.
 अन्धआर [अन्ध] *darkness*, iii. 22⁸.
 अपुख [अपूर्व] *not having existed before, quite new, wonderful*, i. 25⁴, 34²⁵.
 अप्प- see अत्त- .
 अवला ts. *a woman*, i. 15^a; iv. 7^d.
 अब्भत्यण [अभ्यर्थन] *request*, iv. 23^c.
 अब्भुअ [अद्भुत] *wonder*, i. 26^d.
 अब्भुट्ठाण [अभ्युत्थान] *rising from a seat in honor of*, iii. 20²³.
 अमुणा see अदस.
 अमोहण [अन्] *not bewildering*, iii. 26^c.
 अम्भ ts. *water*, iii. 4^a.
 अम्महे H. 4. 284. *a particle expressing joy*, i. 34²⁴.
 अम्मो H. 2. 208. *a particle expressing surprise*, iii. 20¹⁵.
 अम्हारिअ [अस्मादृश] *like me*, iv. 2^a.
 *अर [अर] *causing, performing*, i. 15^b, 34³³; ii. 28^d; iv. 24^a.
 अर्च् *to honor, praise*. accemi, iii. 22^d. accido, i. 34³³. accidā, ii. 6^{23, 25}.
 अलअ [अल] *a curl, lock of hair*, i. 26^a; ii. 20^a.
 अलंकार ts. *decoration, ornament*, i. 31^a; ii. 24².
 अलंकिअ, किद see क.
 अवअव [अव] *a limb*, i. 33^c; ii. 48^a.
 अवइअ see तू + अव.
 अवत्था [अवत्था] *state, condition*, ii. 8³, 9¹.
 अवदारेदि see तू + अव.
 अवन्तिमुन्दरी ts. *name of the wife of Rājāpekharā*, i. 11^b.
 अवर [अपर] *another*, iv. 12^a, 18^a.
 अवराहद [अपराजित] *name of a poet*, i. 8³.



अवसर ts. *occasion, turn*, ii. 0⁵, 47⁴; iii. 26³.

अवसाण [°न] *stopping, end*, iv. 10^a.

अवसं [°यम] *necessarily*, iv. 18¹⁴.

अवि [अपि] *and, also; though*, i. 1¹, 3¹, 17¹, 22¹, 26¹, 33¹; ii. 4¹, 5², 27¹, 29^c, 30¹, 31¹; iii. 1¹, 6¹, 8², 13¹, 14¹, 15¹, 21¹, 25¹, 27¹, 32¹; iv. 6¹, 9^b, 19⁶⁵, 23^c.

अविणोद [°नीत] *immodest, insolent*, iii. 8¹.

अस् *to be*. mhi, i. 29^d; ii. 28²; iii. 37⁹, 11¹, 18¹; iv. 19¹⁷, 53¹, 20¹¹. si, ii. 6¹³, 11¹; iii. 22^d; iv. 2⁸, 20¹⁵. atthi, i. 25^d, 34⁸; iii. 9^b, 13^c, 14^d, 16^c; iv. 9³, 3¹, 18¹⁸. santi, iv. 21^a. āsi, i. 18², 8¹.

असुर ts. *a demon*, ii. 31^b; iv. 19^a.

असोअ [°शोक] *a tree with red flowers, Jonesia Açoka*, i. 20²⁷; ii. 42³¹, 43^a, 46¹, 47^a.

असोसण [अशोयण] *not drying up, not withering up*, iii. 26^c.

अह [°य] *then*, ii. 3^d. Cp. अध.

अहं I. aham, i. 13¹, 16¹, 18¹, 6¹, 20¹⁴, 16¹, 30¹, 41¹, 34¹⁵, 30¹, 38¹; ii. 6⁸, 28⁴, 32², 41⁶; iii. 3¹⁵, 18¹, 4¹, 34⁹; iv. 7¹, 18²⁴. ham, iii. 7^d. mam, i. 20¹⁵, 28¹, 28⁸, 32^d, 34²², 38¹; ii. 1^d; iii. 3^a, 20¹⁷, 34⁹. mae, i. 25⁶, 34²⁵; ii. 6¹⁴, 8³, 24²; iii. 3^c, 4¹; iv. 18⁷. majjha, i. 16¹; ii. 40²; iii. 23^a; iv. 21^c. mama, iii. 4⁹. mahā, i. 18⁸, 19^b, 20²⁹, 40¹, 25^d, 30^d, 34¹⁰; ii. 3^c, 6²⁰, 8^c, 9¹, 29¹², 21¹, 42¹¹; iii. 24^b; iv. 19³⁵. me, i. 18², 20²³, 25¹, 34⁵, 13¹; iii. 2^d, 3^d, 16², 20^d; iv. 2¹⁰. amhe, i. 16², 34³⁰, 36¹. amhānam, i. 4³, 19⁵, 20²⁰. no, i. 1^c.

अहह ts. *a particle implying sorrow or surprise, alas*, i. 25¹³; ii. 42^b.

अहिणअ [अभिनय] *acting, gesticulation*, iv. 15^b.

अहिणव [अभिनव] *new, original*, iii. 31¹.

अहिदेवआ [अधिदेवता] *presiding deity*, ii. 48^b.

अहिप्पाअ [अभिप्राय] *intention*, ii. 48¹; iii. 8^b.

अहिव [अधिप] *a king*, i. 12^b, 8¹; iii. 5².

अहो ts. *a particle expressing surprise*, i. 29³; ii. 29²¹, 42², 5¹; iii. 4⁶, 31¹; iv. 0³, 9¹³, 19⁵⁹.

अहोमुह [अधोमुख] *having the face downwards*, ii. 13^b.

आ [आस्] *a particle expressing pain or anger*, i. 18⁶, 20²⁸; iv. 2⁸.

आ prep., *to, until*, iv. 4^a, b. āannam [ākarnam] *up to the ear*, ii. 6^d. āmūlaṃ, *to the ground*, i. 4^b.

आअडिअ see कय.

आअदण [आयतन] *a sanctuary, altar*, iv. 18³⁰.

आअर [आदर] *attention, care*, i. 13^c.

आअर [°कर] see कुसुमाअर.

आअल्लअ [°यल्लक] HD. 1. 75. *impatience, longing*, ii. 10⁶.

आइ [°दि] *first; beginning with*, i. 1^a; iii. 10^a.

आउह [°युध] *weapon*, iii. 26^c.

आगमण [°न] *coming, return*, iv. 19³⁵.

आइम्बर ts. *show, display*, ii. 24^b, 32^b, 47^c; iii. 12².

आइम्बरिल्ल H. 2. 159. *ostentatious, imposing*, ii. 31^a.

आठत्त H. 2. 138. *applied*, iv. 9¹¹.



आण्ण [°न] *mouth, face*, ii. 1^c, 30^a; iii. 3^a, 16^a.

आणन्दण [°नन्दन] *pleasing, delighting*, iii. 28^b.

आणवेदि *see* ज्ञा + आ.

आणा [°ज्ञा] *an order, command*, i. 18^d.

आतङ्ग ts. *disease, pain*, iv. 7^d.

आदेस [°ज्ञ] *an order, command*, ii. 42^{27, 28}.

आप + प्र *to get, obtain, arrive*. patto, i. 13^d; iii. 4^b. pattā, i. 20^b; ii. 28³. pattammi, i. 35^b.

+ सम् *to complete; to arrive, come*. samattā, ii. 44^d.

आरम्भ ts. *beginning*, i. 12⁸.

आलवाल ts. *a basin or trench for water round the root of a tree*, i. 34²⁹.

आलिङ्गण [°न] *embracing*, ii. 1^c, 43^a, 44^b.

आलो ts. *row, series*, ii. 11^c; iv. 21^d.

आवलो ts. *line, row, range*, i. 4^a, 20^{b, 8, 26}; ii. 16^a, 31^a, 32^c; iii. 26^d; iv. 2¹⁰, 21^b.

आविल ts. *turbid, greasy*, i. 13^a.

आवेस [°ज्ञ] *entering into, devotedness, passion*, ii. 1³.

आसण [°न] *a seat*, i. 21^a, 24¹, 34⁴; iv. 19⁶².

आसम [°चम] *a hermitage*, i. 17^a.

आसा [°शा] *hope*, ii. 9^d.

आहरण [°आभ°] *an ornament*, i. 20²⁶, 28^a; iv. 10^a, 14^b, 19⁴⁶.

आहा [°भा] *light, appearance*, ii. 41^b.

आहाणभ [°भाणक] *a proverb*, iv. 20³.

इ *to go*. ei, iii. 10^b. edu, ii. 0³.

+ आ *to come*. edi, iv. 19⁹. enti, i. 15^d. ehi, i. 12¹, 34^{3, 22}; iii. 20⁵. enti, ii. 31^d.

इं [किम्] *see* अध इं.

इअ [इति] H. 1. 91. *thus*, i. 9^b; ii. 22^a, 40^a.

इणं *see* इदम्.

इत्थं ts. *thus*, i. 18^c, 33^c; ii. 41^c.

इदम् *this, that*. aamh, ii. 45^a; iv. 18¹².

iamh, i. 4³, 26^d, 35^c; ii. 29¹⁵; iv. 18³⁵,

19^{13, 14, 22, 29, 43}. inamh, ii. 27^d; iii.

8^a. idamh, i. 24¹; ii. 22¹, 28¹; iii. 20¹⁹;

iv. 2^a, 19^{17, 27}, 23¹. imamh, ii. 29^c.

imipā, i. 12³, 28²; iii. 19², 34^{b, 9}.

assa, i. 10^a. imāe, i. 34⁴. imie,

ii. 24^c; iv. 20^a. imia, i. 28^b. ime, i. 4⁹.

imā, iv. 14^a. imāu, iv. 11^a. imāo,

i. 34³². imlu, iv. 10^b. imānam,

i. 7^b.

इदर [इतर] *another*, i. 4⁴.

इदो [इतस] *hence, this way, further*, ii. 0³, 41⁸; iv. 10¹, 22².

इध [इह] *here*, i. 14³, 20²⁷, 25⁷; ii. 29¹⁶, 41²; iv. 18²⁸, 19⁶. Cp. इह.

इन्दआल [इन्दजाल] *jugglery*, iii. 20^{19, 21}.

इन्दजाल *the same*, ii. 44¹; iii. 12^d.

इन्दोवर ts. *a blue lotus*, ii. 3^c.

इन्दु ts. *the moon*, ii. 1^c, 29^d, 30^d, 41^b; iii. 1^c, 32^a.

इव ts. *like, as, as it were*, iii. 20^b, 28^a.

इष्ट *to wish*. icchāmi, i. 24⁵. icchai, i. 11^b. icchanti, ii. 28^d. icchidā, i. 34³⁵.

+ अनु *to search*. anpesiadu, i. 20³⁹. anpesiduri, iv. 19²².

+ प्र *to dismiss, send*. pesehi, i. 34³⁸. pesedu, iii. 34⁹. pesiamh, ii. 7^a. pesida, ii. 6¹⁷. pesidā, iv. 9¹⁴, 18²⁴.



इह ts. *here*, i. 7^b; ii. 48^a; iii. 13^c, 16^c, 17^a; iv. 2^a. Cp. इध.

ईद + उप *to neglect, overlook, disregard.*
uvekkhādi, iii. 20³.

+ प्र *to see.* pekkhāmi, iii. 20¹⁹. peccha,
i. 14^d; iii. 32^b, 34^b; iv. 10^b. pek-
kha, i. 18⁹; ii. 43⁵, 44¹. pekkha-
du, i. 16³. peccchantīnam, ii. 30^c.
pekkhidavvāim, iv. 9¹⁸.

ईदिस [°दृश], *fem.* °SI, *such*, i. 18⁶, 20^{26, 33},
34¹⁷; ii. 45¹.

ईस [ईषत्] *slightly*, iii. 23^a. IsIsa, i. 14^b;
iii. 4⁹. IsIsi°, ii. 1⁵.

ईसर [°श्वर] *see* जोईसर.

ईसारीस [ईषारीष] *jealous anger*, i. 4^a.

उ ts. *an expletive particle*, iii. 13^b,
14^{a, b}.

उभर [°दर] *the belly*, ii. 1^b.

उभार [°दार] *noble, exalted*, i. 19³.

उद्द [°चित] *fit, proper*, i. 4³; ii. 10⁶; iv.
19⁵.

उद्गर [°त्कर] *a heap, multitude*, i. 19^a;
iv. 18³⁶.

उद्दे H. 1. 58. *the same*, iii. 1^d.

उद्द *to sprinkle, wet, moisten.* ukkhia-
nam, iv. 8^c.

उच्च ts. *high, elevated*, ii. 31^a.

उच्चम [°य] *a collection, heap*, i. 28^a; ii.
21^a; iv. 10^a.

उच्चोद [V चुद] *withering*, ii. 10^a.

उच्छद्ग [उत्स°] *lap, interior*, ii. 29^a; iii.
27^d.

उज्जल [उज्ज्वल] *bright, shining, beautiful*,
i. 34^d; ii. 40^a, 41^a; iii. 4^b, 27^a.

उज्जाण [°द्यान] *pleasure-garden, park*, ii.
6²²; iii. 22^{6, 9}; iv. 18³⁰.

उज्जुअं [उज्जुकम] *directly, straightforward-
ly*, i. 20^{4, 20}.

उज्जोद [उदयोत्] *light, lustre*, iii. 24³, 26¹.

उहु ts. *a star.* udusamaa, *evening*, i. 36^b.

उहामरिअ [°त] *terrified*, ii. 29^b.

उण [पुनर] *again, however*, i. 4^{2, 16, 19}, 6^b,
16², 20^{3, 14, 25, 30, 41}, 28⁶, 33^b, 34³³;
ii. 1^c, 6²⁴, 8³, 10⁶, 24³, 29⁴, 32², 41⁸,
42¹⁴, 43^{8, 11}, 48², 49²; iii. 8², 9¹, 16²,
33^b, 34³; iv. 1^b, 2², 5¹, 7¹, 9¹², 19⁴⁶.

Cp. पुणो.

उखअ [उच्चत] *high, elevated*, iii. 16^b.

उयह [उष्ण] *hot, warm*, ii. 11^a.

उत्तंस ts. *crest, chaplet*, iii. 29^a; iv. 7^a.

उत्तर ts. *northern; accompanied with,
consisting chiefly of*, i. 18^a; iv. 9¹¹.

उत्तरफणुणी [°फणुनी] *the 12th lunar man-
sion, preceding Hasta, which word
means also hand*, i. 20¹⁶.

उत्तरासाढा [°षाढा] *the 21st lunar mansion;
preceding Cravana, which word
means also ear*, i. 20³¹.

उत्तरीअ [°य] *an upper garment*, i. 34⁵;
iv. 20¹³.

उत्ताण [°न] *stretched out, conceited*, i. 19⁵.

उत्तास [उत्तास] *fear, terror*, iii. 7^b.

उत्ति [उक्ति] *speech, expression*, i. 8^b, 20¹;
iii. 31¹.

उत्तुङ्ग ts. *lofty, high, tall*, ii. 29¹⁵; iii. 7^c.

उत्थम्मण [उत्थम्मन] *raising*, i. 18^b.

उद्देस [°य] *place, region*, ii. 42²⁶.

उत्पत्ति [उत्पत्ति] *birth, origin*, i. 34¹⁷.

उत्पल [उत्पल] *a blue lotus*, i. 34^c; iv. 7^b.

उत्थित *see* च Caus.



उपफुल्ल [उत्फु°] *opened, swollen*, i. 20^b.
 उब्बिम्बर HD. 1. 127. *fem. °ri, afflicted,*
dejected, ii. 9^c.

उब्बुडुण H. 4. 101. *emerging, rising*,
 ii. 31^d.

उब्बिज्जदि *see* भिद् + उद्.

उमा *ts. name of the wife of Īiva*, i. 24^c.

उम्मत्त [उन्म°] *drunken, mad*, ii. 2^d.

उम्मुक्क *see* मुच् + उद्.

उम्मुहिद [उन्मुद्रित] *unsealed, opened*, ii.
 47⁵.

उम्ह- [उष्मन्] *heat*, iv. 1^a.

उरई [°गी] *a female snake*, i. 20^a.

उल्लस *ts. sport, play; splendor*, ii. 47^b;
 iv. 22^d.

उल्लासि- [°सिन] *shining*, i. 28^b.

उवअरण [उपक्°] *instrument, means*, iv.
 9¹⁸, 19^{39, 44}.

उवआर [उपचा°] *procedure, (remedial)*
treatment, ii. 41⁶, 42^{3, 8, 21}; iii. 19³.

उवज्झाअ [उपाध्याय] *teacher*, i. 9^a; iv. 20^{3, 9}.

उवमा [उप°] *resemblance; as last member*
of a compound, like to, i. 32^b;
 iii. 16^b; iv. 9^d.

उवमाण [उपमान] *comparison*, i. 30^c.

उवरि [उप°] *above, over*, ii. 20^b, 33^a; iii.
 3⁹; iv. 9¹³.

उवह H. 2. 211; HD. 1. 98. *see, lo*, ii.
 50^d.

उव्वेल्ल [उव्वेल] H. 4. 223. *overflowing*,
 ii. 1^b.

उहअ [उभय] *both*, ii. 18^a, 42²¹; iv. 2^a.

उसव [उत्स°] *festival, pleasure*, i. 13^d, 16³,
 18^d; iv. 21⁶.

उसुअ [उत्सुक] *desirous, eagerly expecting*,
 ii. 40³.

उ Caus., *to give, offer*. *appenti*, ii.
 38^b. *uppiu*, ii. 19^b.

एक्क [एक] *one*. *ekka*, i. 26^d; iii. 25^d; iv.
 1^b, 2^a, 7^d, 9^d. *ekko*, i. 18¹, 20¹¹;
 ii. 6²²; iii. 17^c. *ekkā*, i. 4³. *ek-*
kam, i. 25⁶, 26^c. *ekkena*, i. 24^c,
 27^a; ii. 6²⁵; iii. 4⁵. *ekkassim*, i.
 20²⁶. *ekke*, iv. 2¹.

एक्कत्थ [एकस्य] *near*, ii. 8^d.

एक्कमित्त [एकमित्र] *the one or only friend*,
 ii. 50^c.

एक्कायली [एका°] *a single string of pearls*,
 i. 20⁷; iii. 5^b, 6^a, 20³.

एक्केक्का [एकैकता] *the being one-by-one*.
 °āe, *one by one, singly*, iii. 5^a.

एक्केक्कम HD. 1. 145. *one another*, iii. 10^c.

एण *ts. a black antelope*, ii. 21^b.

एणङ्क [एणा°] *the moon*, iii. 28^d.

एणणाहि [°नाभि] *musk*, ii. 7^b.

एण्हि H. 2. 134. *here, now*, i. 14^c, 20^c;
 ii. 43¹.

एतद् *this, that*. *esa*, i. 4¹⁰, 28⁶; ii. 27¹;
 iv. 3^c, 7^d, 20¹¹. *eso*, i. 4⁷, 28^{3, 5},
 34²⁴, ii. 6^{10, 20}, 43¹³, 46¹; iii. 8², 20¹⁵,
 34^{3, 8}; iv. 18³, 20⁹. *esā*, i. 20^{2, 18, 40},
 28³, 30^d, 32^c, 34^{1, 34}; ii. 6¹⁷, 8^b,
 10^{2, 3}, 41^{c, 8}; iv. 9¹⁴, 18^{14, 20}, 19^{64, 66}.
eam, i. 5^a, 11^b, 35^a; ii. 8^c. *edam*,
 i. 4¹¹, 5², 31¹, 34⁵; ii. 6⁴, 10⁸, 29⁸,
 41¹, 42⁷, 43³; iii. 9¹, 12³, 34^{5, 7}; iv.
 5¹, 18^{8, 10, 27, 34, 35}. *edassa*, i. 5⁵,
 28^{3, 8}. *eāi*, ii. 40^a. *edāe*, i. 31¹,



33²; ii. 9¹, 10⁴. ee, iv. 4^d. edāim,
ii. 8². edāhim, ii. 10⁵. edānam,
i. 34^{31, 33}.

एतिअ H. 2. 157. *so much, so great*, ii.
6¹⁵.

एत्य [अत्र] *here*, i. 12^b, 25⁵, 34⁸; ii. 8³, 9¹,
44^d, 47^{1, 4}; iii. 12^b; iv. 5¹, 18¹⁸.
etthantare, *in the meantime*, i. 29^d.

एदावत्य [एतदवस्य] *being in that condi-*
tion, i. 34³⁸.

एमेअ [एवमेव] H. 1. 271. *just so*, ii. 49^a;
iii. 9^b.

एरिस [ईदृश] *such*, iii. 21^b.

एवं ts. *thus, so*, i. 18¹², 20^{15, 17, 28, 30}; ii.
6⁷, 40⁴, 50⁵; iii. 3², 8⁶, 16¹; iv. 4¹,
18³⁵, 19^{18, 48}.

ओट्टु [°ष्ठ] *lip*, i. 13^a; ii. 41^a.

ओदिस see तृ + अव.

ओलगाविआ HD. 1. 164. *a female ser-*
vant, ii. 9¹, 28⁴.

ओल्ल [आर्द्र] H. 1. 82. *wet, moistened,*
juicy, fresh, new, i. 28^b; iii. 1^b;
iv. 4^a, 7^b.

ओसह [औषध] *a medicament*, iv. 6^d.

कअली [कद°] *the plantain tree*, ii. 14^b;
iv. 18³.

कइ [°वि] *a poet*, i. 1^a, 4¹⁹, 5⁵, 6², 8³, 9^a,
10^a, 20².

कइत्तण [कवित्व] *poetry, office of poet*, i.
19⁵, 20^{6, 18}; ii. 10².

कइन्द [कवीन्द्र] *a king of poets, a ho-*
norific epithet of a poet, i. 11^a.

कइराअ [कविराज] *the same*, i. 9^a.

कउ [कतु] *a sacrifice*, i. 24^b.

ककस [कर्कश] *hard, rough, merciless*, i.
20⁴³.

ककुण ts. *a bracelet*, i. 18¹⁰.

ककुल्ली ts. HD. 2. 12. *the Açoka tree*,
i. 17^c.

कच्च [काच] *glass, crystal*, i. 20²⁶.

कज्ज [कार्य] *work, affair, business*, ii. 6³,
28⁴, 29^{1, 4, 8, 12}. kiñ kajjañ, *what*
is the use of, ii. 28^a; iii. 1^a, 12²,
19^c.

कज्जल ts. *lampblack, used as a colly-*
rium, i. 20⁷; ii. 23^a, 41^b, 46^a; iii.
33^b; iv. 14^a.

कज्जण [काञ्चन] *gold*, i. 32^a; ii. 12^b; iii. 1^b.
कज्जणचण्ड [काञ्चन°] *name of a bard*, i. 16²;
iii. 26¹.

कज्जणमाला [काञ्चन°] *name of a woman*,
iv. 9¹⁰.

कज्जणसेल [काञ्चनशैल] *mount Meru*, ii. 15^b.

कज्जी [काञ्ची] *name of a town in South-*
ern India, Conjevaram, i. 15^a.

कज्जी [काञ्ची] *a girdle*, i. 34^a; ii. 15^a, 23^c,
34^b, iii. 18^a.

कज्जुलिआ [°का] *a bodice*, i. 20⁷.

कज्जिअ [काञ्जिक] *sour gruel*, ii. 29¹¹.

कट् + प्र to show, display, manifest. paa-
dei, iii. 12^c, 17^d.

कडक्ख [कटाक्ष] *a glance, a side-long look*,
i. 29^a; iv. 24^b.

कडिल्ल HD. 2. 52. *a cloth girt round*
the loins, i. 27^d.

कडिसुत्तअ [कटिसूत्र] *a girdle*, i. 20⁹.

कडिद see कृय.

कण ts. *a drop*, iv. 8^c.

कणाअ [कनक] *gold*, i. 20⁹; iii. 22^b; iv. 9¹².

कणक्कणिअ [क्कणक्कणित] *tinkling*, ii. 32^b.



कण्ठि [°निष्ठ] *youngest*, ii. 6²⁴.
 कण्ठ [°क] *a thorn, prickle, sting*, iii. 24^a; iv. 21^a, 22^d.
 कण्ठ ts. *the throat*, i. 16³, 20²⁷; ii. 1^b, 2^a, 17^a; iii. 2^c, 6^b, 20⁷; iv. 17^a.
 कण्ड [का°] *an arrow*, i. 16³; iii. 18^d.
 कण्डारेह *to excavate; carve, sculpture*.
 °riūpa, iii. 17^d. According to O = utkīrya. Cp. *Marāṭhi*, kaṇḍāraṇem.
 कण [°णी] *ear*, i. 20⁴⁰, 32^b; ii. 27^a; iii. 20³.
 कणउज्ज [कान्यकुज्ज] *name of a city, Kanouj*, iii. 5².
 कणउर [कर्णपूर] *an ornament worn in the ear, an ear-ring*, i. 14².
 कखा [कन्या] *a young girl*, i. 25⁶.
 कखाडो [कर्णाटो] *a Kārṇāṭa woman*, i. 15^c.
 कखुण्णल [कर्णोत्पल] *an ear-lotus*, i. 34^c.
 कखूरिआ [कस्तूरिका] *musk*, i. 18¹⁸, 34³⁹.
 कख् *to tell, say*. kadhemi, i. 32⁴; iv. 9⁵. kadhehi, ii. 11². kadhedu, iii. 2³. kadhesu, iii. 16²; iv. 18⁹.
 kahijjau, i. 5^a. kadhīadu, i. 34⁷; iii. 3⁶. kadhido, ii. 41⁹, 50². akadhidā, i. 28⁴. kadhidaṁ, i. 5⁷.
 कथं [कथम] *how, why*, i. 18¹⁵, 30¹; ii. 1², 6¹³, 21, 11⁶, 40²; iii. 10¹, 22⁴; iv. 2¹¹.
 Cp. कथं.
 कन्तारत्तण *wretchedness, imbecility (K, kārpanya)*, i. 19², 20⁷.
 कन्ति [का°] *loveliness, beauty*, ii. 27^b, 30^b.
 कन्द ts. *a root, bulb, garlic*, iii. 28^c, 29^b.
 कन्दप्य [°पं] *Cupid*, i. 16³; ii. 40^b, 41^d; iii. 28^c.
 कन्दप्यकेलो [°पंकेलो] *name of a woman*, iv. 9¹¹.

कन्दलित [°त] *richly or suddenly produced*, i. 16³.
 कन्दलिल्ल H. 2. 159. *shooting, sprouting*, iii. 28^c.
 कन्दली *the plantain tree; a new shoot, sprig*, ii. 14^b; iii. 20^a; iv. 7^c.
 कन्दोट्ट HD. 2. 9. *a blue lotus*, iii. 3^b.
 कण्यन्त [°न्यान्त] *end of the world, universal destruction*, iv. 19^a.
 कप्पूर [°पूर] *camphor*, i. 17^b, 29^c, 34³⁹; iii. 28^a; iv. 5^c.
 कप्पूरमञ्जरी [कर्पू°] *name of the heroine of our play*, i. 34^{20, 24}; ii. 6²⁴, 28³, 29^{6, 7}, 40², 42^{15, 17}; iii. 8⁴, 20²³, 22¹, 31¹; iv. 9⁶, 19², 14, 22, 24, 29, 32, 43, 50, 20^{13, 16}.
 कम [क्र°] *succession, regular course, manner*, iii. 4^b, 5^b, 25^d; iv. 3^c.
 कमल ts. *a lotus*, ii. 11^d, 16^a, 50^a; iv. 22^b.
 कमला ts. *a name of Lakṣmī*, iv. 24^b.
 कम्पि- [°म्पिन्] *shaking, agitating*, i. 17^c.
 कम्म- [°र्मन्] *action, performance*, iv. 16^b.
 कम्मण [कामण] *magic, witchcraft*, ii. 26^b.
 कर ts. *hand; ray, beam*, ii. 16^a, 42^a; iii. 20^c, 24^b, 25^c.
 करड्डु ts. *a box*, iv. 9¹⁰.
 करण ts. *doing, making*, ii. 6¹⁶; iv. 16^b.
 करण्डिआ [°का] *a small box*, iii. 5².
 करवाल ts. *a sword*, iv. 9^a.
 कराल ts. *gaping; terrible; fem. a terrible form of Durgā*, i. 18⁸, 20²⁶; iv. 16^a.
 करालिअ [°त] *made terrible*, iv. 2^b.
 करि- [°रिन्] *an elephant*, ii. 6¹⁰.
 कल् *to hold, do, notice*. akalia, i. 2^a. kalida, iv. 9¹⁰.
 कलकपिठ- [°पिठन्] *the cuckoo*, i. 16³.



कलङ्क ts. *stain, fault*, iii. 10^a.
 कलणा [°ना] *doing, putting on*, iii. 28^c;
 iv. 4^a.
 कलम ts. *rice*, i. 19^a.
 कलम्ब ts. *the Kadamba tree*, iii. 24^a.
 कलस [°श] *a water-pot. thanakalasa, a breast like a water-pot*, ii. 24^b;
 iii. 7^d. *thanakalasinī, a woman having such breasts*, ii. 23^b.
 कलहंस ts. *a swan*, iii. 23^b.
 कला ts. 1. *a small part; a digit of the moon*, i. 4^b; ii. 10^c, 46^a; iii. 25^d.
 2. *any practical art*, ii. 27^c.
 कलिआ [°का] *a flower, bud*, ii. 27^a; iii. 1^a.
 कलिङ्गसेणा [°ना] *name of a woman*, iv. 9^a.
 कलेवर ts. *body*, iv. 22^c.
 कल्लोलवती [°तो] *name of a woman*, iv. 9¹².
 कल्लोलिणी [°नी] *a river*, ii. 3^a.
 कवलण [°न] *eating, swallowing*, i. 20^b.
 कवलिअ [°त] *eaten, chewed*, iii. 2^b.
 कवाल [°पाल] *the skull*, iv. 19^b.
 कविञ्जल [कपि°] *name of the Vidūṣaka*,
 i. 20^{4, 36, 43, 34}; ii. 27¹, 29¹; iv. 20⁹.
 कवोल [°पोल] *the cheek*, i. 32^b; iii. 33^b.
 कव्य [काव्य] *a poem, poetry, a Kāvya*,
 i. 1^d, 8^b, 19^{6, 7}, 20^{4, 6}; ii. 4^c.
 कर् to *rub, test, try*. *kasīadi*, i. 18¹⁸.
 कस + वि to *open, bloom*. *viasanti*, ii. 43^b.
 कसवट्टिआ [कषपट्टिका] *a touch-stone*, i. 18¹⁸, 19⁷.
 कसाअ [कषाय] *red, affected*, iv. 23^a.
 कहं [कथम] *how*, iv. 1^a, 3^d. *kaham pi* [kathamapi] *somehow, in any way*,
 ii. 39^a; iii. 32^a. Cp. कथं.
 कहिं H. 3. 60. *where*, i. 35^b; ii. 42¹⁹,

43⁸. *kahim pi, somewhere, anywhere*, i. 24⁵, 25⁴.
 काअ [°य] *body*, iv. 14^a.
 काण ts. *one-eyed*, i. 20⁷.
 काणण [°नन] *a forest, park*, ii. 22^b.
 काम ts. *love, Cupid*, ii. 5^b; iv. 2^a, 7^c.
 कामं ts. *well, forsooth*, iii. 19³.
 कामरूव [°ष] *Assam*, i. 14².
 कामसेणा [°ना] *name of a woman*, iv. 9³.
 कामिणी [°नी] *a loving, beautiful woman*,
 i. 33^a; ii. 43^b, 48^a; iii. 18^c; iv. 6^c.
 कार ts. (at the end of comp.) *author*,
 i. 8³.
 कारण ts. *reason, cause*, ii. 27^d, 42¹⁴, 47¹;
 iii. 1^d, 9^b.
 कारामन्दिर ts. *a prison-house, jail*, iv. 9³.
 कारि- [°रिन्] *doing, causing*, ii. 10^a.
 काल ts. *time; death, the destroying god*,
 i. 8³; ii. 6⁸, 28^d, 41⁹, 50³; iii. 4³;
 iv. 2^b, 19^a.
 काल ts. *black*, iv. 14^a, 18^b.
 कालकवरिअ [°लालरिक्] *a scholar*, i. 18¹.
 कालन्तर [°लान्तर] *opportunity*, i. 35^b.
 काली ts. *a name of Durgā*, iv. 19^b.
 काश् + प्र to *appear, become manifest*.
paāsai, iii. 11^d.
 किआ [क्रिया] *performance, a religious rite*, i. 24^b.
 किइ [कृति] *work, composition*, i. 11^b.
 किंसुअ [°मुक्] *a tree, Butea frondosa, having red blossoms*, i. 16^c.
 किंकरी ts. *a female servant*, i. 36^b.
 किङ्किणी ts. *a bell*, i. 20⁹; ii. 32^b, 34^b;
 iv. 17^a.
 कित्ति [कीर्ति] *fame*, ii. 35^b.
 कित्तिम [कृत्रिम] *artificial*, ii. 28^a.



किम् the interrogative pronoun, *who, what, which; with vi, pi, it is indefinite, some one, a certain. The neuter किम् is used with instr. in the sense, what is the use of? किम् is used also as an interrogative particle. किम् ca, moreover, further.* ko, i. 4¹⁹, 5^{a, b}, 16¹, 20³⁹, 28², 35^b; ii. 23^c, 27^c, 29^{12, 13}, 47⁴; iii. 15^c. kã, i. 4⁶, 16¹, 20¹², 33^c, 34^{1, 3}; ii. 25^b, 27^d; iii. 1^b; iv. 9², 16^a, 19³⁰. किम्, i. 1^c, 4^{2, 12, 16}, 6^{b, 2}, 8¹, 11¹, 16², 18^{8, 10, 13, 16}, 19^{d, 6}, 20^{2, 4, 20}, 21^{3, 5}, 22^a, 23¹, 24⁴, 25¹, 28², 34^c, 35^c; ii. 6¹⁶, 10^{c, 2, 6}, 11^{3, 4}, 16^b, 24⁴, 28^{a, d}, 29^{c, 4}, 41⁸, 42^{7, 12, 14, 15, 16, 17, 32}, 43¹¹, 47¹, 48²; iii. 1^{a, d}, 2¹, 8^{4, 5}, 9¹, 12^{1, 2}, 13^{a, b, c}, 14^{a, b, c}, 16^{a, b, c, 2}, 19^c, 20^{3, 15, 16, 17}, 34^{a, 3}; iv. 2^{4, 6}, 3¹, 4^c, 9¹⁴, 18^{8, 29}, 19^{15, 34, 46, 67}, 22^{b, 1, 2}, 23^c. kañ, ii. 11². keñ, i. 10¹. kassa, i. 23^d, 27^c; ii. 32^d, 40^b, 42⁹; iii. 8², 9^a; iv. 6^d. kie, iii. 9^a. ke ii. 42³⁰.

किरण ts. *a ray, beam*, ii. 29^d, 50^c; iii. 26^d.

किराट [°त] *a Kirāta; a dwarf*, iii. 34⁸.

किल ts. *certainly, I think*, ii. 8^b.

किलकिल- *to sound, jubilate, laugh.* °lai, ii. 34^b.

किलम्भ see कम्भ.

किसलञ [°य] *a young and tender shoot*, ii. 42^a.

कोदिस [°दृश] *of what kind*, i. 20³⁶; ii. 42²⁸; iii. 3⁶, 9³; iv. 19³².

कोस H. 3. 68. *why*, ii. 42²⁶.

कुगाम [°याम] *a petty village or hamlet*, i. 18¹⁸.

कुङ्कुम ts. *saffron*, i. 13^c, 16^a; ii. 8^a, 12^a; iii. 14^b, 15^d, 20².

कुञ्ज [कुञ्ज] *beard*, i. 20⁴⁰.

कुञ्ज [°ञ्ज] *humpbacked, crooked*, iii. 34⁸.

कुट्टिणी [°नी] ts. *a bawd*, i. 18⁶, 34³⁴.

कुडिल [°टिल] *crooked, curled*, ii. 20^a.

कुटुम्ब [°टुम्ब] *family, household, relationship*, i. 4¹², 34³¹.

कुण्डल ts. *an ear-ring*, ii. 18^a.

कुण्डलिञ [°त] *bowed, bent*, ii. 6^d.

कुन्त ts. *a lance*, iv. 9¹⁰.

कुन्तल ts. *the hair of the head*, ii. 41^b.

कुन्तल ts. *name of a country*, i. 12^b, 34⁸. kuntali, *a Kuntala woman*, i. 15^c.

कुन्दमाला ts. *name of a woman*, iv. 9¹⁰.

कुप *to be angry*. kuppadi, ii. 47³. kuppa, i. 20^{5, 11}.

कुप्पासञ [कुप्पासञ] *a sort of bodice*, i. 13^b.

कुमरी [°मारी] *a girl*, ii. 22^a; iii. 17^c.

कुमारत्तण [°त्त्व] *childhood, the age from 10 to 12*, iii. 16².

कुम्भ ts. *a pitcher, water-pot, jar*, ii. 44^a.

कुम्भण्ड [°ष्माण्ड] *a white gourd*, iv. 18⁸.

कुम्भभव [°म्भोद्भव] *an epithet of Agastya*, i. 17^a.

कुङ्कुली [°ङ्कुली] *a deer-eyed woman*, ii. 3².

कुङ्किआ [°का] *name of a woman, the confidential servant of Karpūra-mañjarī*, iii. 19²; iv. 20⁶.

कुरल ts. *a lock of hair*, i. 15^c.

कुरवञ [°क] *a species of amaranth*, ii. 42³¹, 43^{a, 13}, 44^a, 45^a.



कुङ्कुराभ- to croon, grumble, growl. °rā-
anto, iii. 2¹. °rāanti, i. 18¹⁵.

कुल ts. family, herd, collection, i. 11^a,
17^c, 19⁷; ii. 2^c, 44^d.

कुलमग [°मार्ग] the doctrine and practices
of left-hand Qūktas, i. 22^b.

कुल्ला [°ल्या] a river, stream, ii. 10^d.

कुवलय [°य] the blue water-lily, ii. 19^b,
38^b, 42^a.

कुसल [°शल] skilful, clever, i. 1^d.

कुसलव [°शोलव] an actor, i. 4².

कुसुम ts. a flower, i. 4⁴, 16^b; ii. 6¹⁹, 21⁷, 7^a,
21^a, 44^c, 45^b; iii. 1^d, 22^c, 24^a; iv.
18³⁶, 19⁶⁶, 21^b, 22^b.

कुसुमसर [°सर] Cupid, iii. 7^b; iv. 2^a.

कुसुमाभर [°कर] the spring, ii. 1⁶.

कुसुमाउह [°युध] Cupid, ii. 35^b.

कुक्क ts. a cavity, ii. 30^b; iii. 20⁷.

कूर ts. food, boiled rice, i. 19^a.

क to make, do, prepare. Caus., to cause
to do. kunai, ii. 31^c; iv. 8^d. ka-
redi, i. 20³³; iv. 18³⁶. kunanti, i.
14^b; iv. 14^b, 15^b. karissam, ii.
10⁶, 43²; iv. 2⁴. kuṇa, iv. 20⁶.
karedu, iv. 20⁶, 10. kunanto, ii.
50^a. kunantā, i. 15^c; iii. 28^c. ku-
nantāṇā, ii. 46^b. kāduṁ, ii. 6¹⁴.
kāūpa, ii. 8^a. kadua, ii. 8³; iii.
5²; iv. 9⁷, 18¹¹, 19¹⁷. kijjai, ii. 27^c;
iii. 15^c. kariadi, i. 20²⁶. kijjau,
iii. 1^a. kariadu, i. 20⁴⁰, 25¹; ii.
43¹⁰, 50⁶; iv. 19¹⁹, 50, 21¹, 22¹. kaa,
iv. 17^a. kida, ii. 6¹⁵. kao, iii.
32^b. kido, ii. 9¹; iv. 18²². kaam,
ii. 47^b. kidam, i. 19⁶; ii. 6²⁴, 11³, 4,
47¹; iii. 30²; iv. 20². kae, ii. 10^d.

kide, ii. 42², 10¹⁸. kidāo, iv. 9¹².
kaāi, ii. 19^a. karanijjam, i. 12².
kādavvā, i. 34³⁶. kādavvam, i.
24⁴; ii. 29². kārio, ii. 15^b. kāri-
dam, iv. 18⁸⁰.

+ अलम to decorate. °kiam, i. 33^a. °ki-
dā, ii. 24².

कष्ट to draw, drag away, bend. kaḍ-
dhijjai, ii. 29^b. kaḍdhia, i. 32^c.
kaḍdhidāo, iii. 4³.

+ आ to draw, pull, snatch. āaḍdhia,
i. 29^b.

कृ to spread, scatter. kirai, iii. 20^b.
kirantā, iii. 28^b.

केअभ fem. केअई [°तक] name of a plant,
i. 29^b; ii. 7^a; iv. 21^b, 22^b.

केआरिआ [°दारिका] a meadow, iii. 20³.

केदई [°तको] name of a plant, ii. 6¹⁹, 20²¹, 22².

केलि ts. play, sport, amorous sport, i.
24^d, 26^c; iii. 20³, 23^b, 31^b; iv. 2⁶, 9¹¹.

केलिआर [°कार] causing pastime, i. 14².

केलिकाण [°नन] a pleasure-park, ii. 22^b.

केलिभवन [°न] a pleasure-house, iv. 19^a.

केलिवदी [°तो] name of a woman, iv. 9¹².

केलिविमाण [°न] a pleasure-palace, iv. 9¹⁸.

केलिसभण [°शयन] a pleasure-couch, iii.
27^c.

केलिसेक्का [°शय्या] the same, iii. 3^a.

केवल ts. only, i. 6^b, 24^c; ii. 28³.

केस [°श] hair, i. 26^b.

केसर ts. the filament of a flower, fibre;
the Bakula tree, iii. 1^d, 24^a, 25^c.

कोअण्ड [°दण्ड] a bow, i. 16³; iii. 30^b.

कोइल [°किल] the cuckoo, i. 18^c; iii. 31^b.

कोउहल्ल [°कौतुहल] desire, curiosity, ii.
38^a; iv. 18^a.



कोऊहल *the same*, ii. 49^a.
 कोडि [°टि] *ten millions*, iii. 5^{b, 3}.
 कोडु HD. 2. 33. *desire, curiosity*, ii. 37^b; iii. 3^c.
 कोदुअघर [कोतुकरह] *a pleasure-house*, iv. 18³².
 कोमल *ts. tender, soft*, ii. 10^c; iii. 33^a.
 कोल [को°] *belonging to the left-hand* *Çāktas*, i. 23^d.
 कोलाहल *ts. a loud and confused noise*, iii. 34³.
 कोस [°श] *membrum virile*, i. 20²⁸.
 क्यु, हु, *after ā and anusvāra खु [खलु] indeed, methinks. kkhu*, i. 20⁴³; iv. 2⁴. hu, i. 4⁶, 20³⁸, 34^{b, 17, 18}; ii. 42^{a, b}, 48^b; iii. 9^b; iv. 2^a, 18³⁶. khu, i. 5²; ii. 0⁵, 6⁶, 10²; iii. 3^d.
 क्रम *intens. Caus., to cause to go. cañkamio*, ii. 18^b.
 + भति *to pass. adikkanta*, iv. 18¹¹.
 + आ *to attack, subdue. akkanta*, i. 14².
 + निस् *to go away, to leave. nikkamamha*, iii. 22⁹.
 क्री *to buy. kinido*, iii. 4⁵. kinidā, i. 34¹⁵.
 + वि *to sell. vikkinīadi*, i. 18¹⁸. vikkinidā, iii. 5³.
 क्रम *to be tired out, exhausted. kilammāmi*, iii. 19². kilammanti, iii. 20³. kilanto, iii. 8¹.
 क्यु *to boil. kaḍhia*, ii. 6^b. kaḍhida, iii. 20³.
 कन् + प्र *Caus., to wash, wipe away. pakkhāido*, iii. 3⁹.
 क्षिप *to throw, cast. khivanti*, iv. 13^a.

खभ [क्षत] *hurt, torn, broken; a wound*, i. 28^a; ii. 11^b.
 खण [°ङ्ग] *a sword*, iv. 9¹¹.
 खञ्ज *to limp, halt. khañjia*, i. 21^c.
 खड्किआ HD. 2. 71. *a side-door, back-door*, iii. 20¹¹.
 खडिआ [°टिका] *chalk*, iii. 33^a.
 खण [क्षण] *an instant, moment*, ii. 3², 40³, 41⁶, 47^d; iv. 9^b, 18³².
 खण्ड *to break, cut, crush. khaṇḍisam*, i. 20¹⁶. khaṇḍijai, iv. 3^d. khaṇḍaantā, i. 15^b.
 खण्ड *ts. a piece, part*, i. 23^c.
 खण्डणा [°ना] *breaking, cutting, frustrating*, ii. 27^d; iv. 3^b.
 खलखण्ड *a kind of cake? jest, joke? (K, kalikhaṇḍa apūpaviṣeṣaḥ, N, deçyām khaḍikhaṇḍaṣabdaḥ kṛidāvācakaḥ)*, i. 34¹⁵.
 खाद् *to eat. khajjae*, i. 23^b.
 खाम [क्षाम] *thin, emaciated*, ii. 6¹⁰.
 खार [क्षार] *salt*, ii. 11^b.
 खिख [°च] *afflicted, tired*, i. 20^a.
 खिवइ *see क्षिप*.
 खु *see क्यु*.
 खुट्टु H. 4. 116. *to fall short*, ii. 4^a.
 खुर [क्षुर] *a razor*, iv. 3^d.
 खेलइ *to play, move to and fro. khelanti*, iv. 11^b.
 गभण [गगन] *the sky*, ii. 30^b, 47^d; iii. 20¹⁵.
 गङ्गा *ts. the Ganges*, i. 4^a; iii. 3⁹.
 गण *ts. a flock, multitude; certain demigods who are the attendants of Çiva*, i. 25^c, 33^a; ii. 28^c; iv. 19⁶⁵, 22^c.



गणपण [°न] *counting*, ii. 37^b.
 गणपणा [°ना] *regard*. *kā g., what need we say of*, iii. 1^b.
 गण्ठि [°न्यि] *a knot, tie*, i. 15^d, 20⁴³; iii. 9^{a, 2}; iv. 20¹².
 गण्ठिवस्त्र [°न्यिपण] *name of a fragrant shrub, according to P = Tabernae-montana coronaria*, iii. 20³.
 गण्ड ts. *the cheek*, i. 15^a, 16^a; ii. 37^a; iii. 34^b.
 गण्डूस् [°व] *a mouthful, handful*, iii. 20².
 गत्त [°गत्त] *a limb, body*, ii. 27^b; iii. 22¹.
 गन्ध ts. *smell, odor*, ii. 6¹⁹.
 गन्धतेल्ल [°तेल] *a fragrant oil*, i. 13^a.
 गन्धहरिण ts. *the musk-deer*, iii. 20³.
 गब्ध [°भ] *womb, belly, interior*, i. 34¹⁷; iii. 3^{15, 18}, 4¹; iv. 21^b.
 गब्धघर [°भैरह] *inner apartment*, iii. 22¹.
 गम *to go, pass*. *gacchāmi*, iii. 3¹⁵, 34⁹. *gacchanti*, iv. 9^b. *gaccha*, i. 20^{38, 25}; ii. 42²³. *gacchamha*, iii. 22⁶. *gamiṣṣam*, i. 34³⁸; ii. 50³; iv. 19^{37, 47}. *gamiṣṣāmo*, i. 36¹. *gao*, iii. 25^d. *gado*, iii. 3¹⁴, 5³. *gaḍā*, i. 33^c. *ga-dā*, i. 18¹⁵, 20^{23, 25}; iv. 9³, 19²². *gaam*, i. 35^b; iii. 3^{a, d}. *gadaṁ*, ii. 1³, 11²; iii. 4¹, 12³. *gadae*, iv. 20³. *gae*, i. 14^a, 35^c. *gade*, iii. 3¹⁴, 8⁴; iv. 18³². *gadua*, iv. 18⁴, 19²⁴.
 + अनु *to accompany*. *anugaa*, iv. 11^b. *anugadā*, ii. 28².
 + अव *to know, learn*. *avagamia*, iii. 34^{5, 7}.
 + आ *to come*. *āacchasi*, ii. 42²³. *āacchadi*, ii. 41³; iii. 34⁷. *āaccha*, iii. 34⁵. *āacchadha*, iv. 19^{39, 57}.

āgamiṣṣam, i. 20³⁸; iv. 19¹⁸. *āgamiṣṣadi*, iv. 18³¹. *āgantavvaṁ*, iv. 19²⁵. *āado*, iv. 19⁶⁰. *āadā*, ii. 6^{14, 17}, 42²; iv. 19¹⁷. *āgadam*, i. 18⁴; iii. 34⁷.
 + उद् *to rise, ascend*. *uggaa*, iii. 1^c.
 + निस् *to come out, part*. *niggacchadi*, iv. 19². *niggaam*, iii. 20^c.
 + सम *to join, meet*. *saṁgada*, iii. 3¹⁴.
 गम ts. *going away*, iv. 7^d.
 गमण [°न] *going, motion*, iii. 23^b.
 गम्भीर ts. *deep, solemn*, i. 28².
 गरल ts. *poison*, ii. 11^a.
 गल् *to drop, fall*. *Caus., to pour out, filter, strain*. *galanti*, ii. 9^b. *gā-liassa*, i. 19^c.
 + वि *to vanish, disappear*. *vialida*, ii. 6¹⁰.
 गलिबडल्ल [°बलीवर्द] HD. 6. 91. *a strong but lazy bull*, i. 20³⁹.
 गल्ल [°व] *pride*, i. 19⁵.
 गाढ ts. *strong, vehement, intense*, i. 19⁵, 20⁴³; ii. 45^a; iii. 20³; iv. 1^a.
 गिम्ह [°योष्म] *summer*, ii. 41⁵; iv. 1^a, 4^c.
 गिरा [°गिर] *speech, voice, words*, ii. 29^c.
 गिरि ts. *a mountain*, i. 20^a.
 गिरिन्द [°रोन्द्र] *the king of mountains, Himavant, the father of Pārvaṭī*, i. 3^b.
 गिरिस [°व] *Śiva*, i. 3^b; iii. 29^a.
 गिरिसुआ [°ता] *Pārvaṭī*, i. 4^d.
 गोइ [°ति] *song, singing*, iv. 17^a.
 गुण ts. *quality, virtue; thread, string, cord*, i. 10^b, 20⁴³, 33^a; ii. 2^b, 4^a, 26^b, 27^c, 28^c; iii. 8⁵; iv. 19⁶⁵, 22^c, 24^a.

गुत्थ see गुम्फ.

गुम्फ to string, tie, arrange. gumphedi,
i. 4^a. gumphantā, i. 15^d. guttha,
iii. 2^a, 5^b.

गुरु ts. a teacher, spiritual preceptor,
i. 5^b, 22^a; iv. 18^{12, 21, 25}.

गुह to hide. gūḍha, ii. 21^a.

+उप to embrace. uvagūḍho, ii. 45^a.

गु+समुद् to throw out, put forth. sa-
muggirāi, ii. 45^b.

गेभ [°य] song, iii. 14^a.

गेन्द्र [ग्राह्य] what can be grasped, i. 30^a;
iii. 19^b.

गेरिका [गैरिका] red chalk, iii. 18^b.

गेहिणी [ग°] wife, i. 11^a; iii. 15^a.

गे to sing. gāanta, i. 21^a.

गोभर [°चर] range of the organs of sense,
grip, hold, influence, iv. 2^a, 20^b.

गोटो [°ष्टो] conversation, i. 20³⁶.

गोर [गौर] white, yellowish, iii. 34^b.

गोरभ the same, iii. 31^a.

गोरङ्ग [गौराङ्ग] fem. °ngī, having a pale-
red body, i. 20⁹.

गोरी [गौ°] Pārvatī, i. 28^a; ii. 6²⁵; iv. 18¹¹.

गोवभ [°पक] a cow-herd, i. 21^a.

ग्रह to seize, take. geṇha, iv. 20¹³. ghet-
tūna, i. 12³. geṇhia, iv. 19^{18, 39, 57}.

घद् Caus., to join, accomplish, form.
ghadei, iii. 17^c. aghadīa, i. 2^b.

+उद् Caus., to open. ugghāḍijjanti,
i. 36^a.

+सम् to be united, joined. saṁghaḍai,
iii. 9^a. saṁghaḍide, i. 18^a.

घट् to rub. ghattedi, i. 4⁶.

घटण, °णा [घटन. °ना] forming, joining;

contact; coining, stamping, ii. 37^a,
41^a; iii. 10^a; iv. 9^a.

घण [°न] 1. compact, dense, strong, i.
13^c, 27^b, 29^d; ii. 6¹⁰, 12^a; iii. 20³;
iv. 6^c, 8^a. 2. a cloud, iii. 4^a.

घणसार [घन°] campāor, ii. 21^a.

घणसारमञ्जरी [घन°] name of a woman,
synonymous with Karpūramañja-
rī, iv. 18^{19, 28}, 19⁴⁶, 20^{6, 16}.

घण्टा ts. a bell, ii. 31^b.

घम्म [°म] heat, warmth, ii. 6¹⁰; iii. 20³.

घर H. 2. 144. a house, i. 14^c, 18³, 20³⁴;
ii. 2^d; iv. 1^b, 18³.

घरट् ts. a grinding-stone, iii. 30^a.

घरिणी [गहिणी] a wife, i. 19⁷, 34¹¹; ii. 8^b;
iii. 15^a; iv. 18²⁰.

घल्त् H. 4. 334. to throw, cast. ghal-
lissam, i. 20³¹.

घुसिण [°सण] saffron, ii. 37^a.

घेतूण see ग्रह.

च see भ.

चभ [°य] collection, heap, mass, i. 26^b;
ii. 50^c.

चउच्चिह [चतुर्विध] of four kind, fourfold,
ii. 1^d.

चउस्सट्ठी [चतुःषष्टि] sixty-four, iii. 4^a.

चओर [चकोर] the Greek partridge (said
to feed on moonbeams), i. 1^d.

चक्क [चक] a wheel, ii. 18^b, 23^c, 34^a.

चक्कल HD. 3. 20. round, ii. 34^a.

चक्कवट्ठि- [चक्रवर्तिन] an emperor, i. 12^a;
iii. 15^a; iv. 18^{20, 22}, 23^c.

चक्कवाभ [चक्रवाक] ruddy goose, ii. 8^b, 50^c.

चक्काभार [चक्राकार] wheel-like, ii. 23^c; iii.
19^c.



चक्रु [चक्ष] *an eye*, ii. 5^a.

चङ्क्रम- *see* क्रम.

चङ्क्रमण [चङ्क्र°] *going, walking*, i. 27^d.

चङ्ग HD. 3. 1. *beautiful*, i. 31^b, 33^a; ii. 25^a, 28^b; iv. 13^b.

चङ्गल *beauty*, i. 14², 20⁹; iii. 9^c, 16².

चङ्गिम- H. 1. 35; 2. 154. *beauty*, ii. 24^d, 26^c; iii. 6^a, 13^b.

चञ्चा [चर्चा] *smearing, anointing*, i. 20⁹.

चञ्चल *ts. trembling, tremulous*, ii. 41^c.

चञ्चुर *ts. waddling*, iii. 23^a.

चट्टि- *licking, cp. Marāṭhī cāṭanem*, i. 20²³.

चड् H. 4. 206. *to rise, increase. caḍadi*, iii. 16².

चण्ड *ts. wild, impetuous, angry*, i. 17^d, 23^a; ii. 10^b.

चण्डसु [चण्डांसु] *the sun*, i. 35^a.

चण्डवाल [°पाल] *name of a king*, i. 12^a.

चण्डसेण [°न] *name of a king*, iv. 18¹⁸.

चण्डिम- H. 2. 154. *impetuosity*, i. 16².

चतुर्थी [चतुर्थी] *the fourth day (e. g., of a lunar fortnight)*, ii. 6²³, 29⁵.

चतुर्दशी [चतुर्दशी] *the fourteenth day of a lunar fortnight*, iv. 18¹¹.

चतुर [चतुर] *skilful, conversant with*, i. 7¹.

चतुरत्तण *skill, loveliness*, i. 20¹.

चतुस्सट्ठि [चतुःषष्टि] *sixty-four*, iii. 4⁴.

चन्द्र [चन्द्र] *the moon*, i. 32^b; ii. 5^b, 6¹⁰, 27^b, 29¹³, 19, 21, 43⁵; iii. 16^b, 24², 25^d, 26¹, 29^b, 30²; iv. 19⁶⁴.

चन्दण [°न] *sandal*, i. 14^b, 17^b, 20⁹; ii. 10^a, 11^a, 1; iii. 20^d, 28^b; iv. 5^c, 6^c, 8^a.

चन्दणलेखा [°नलेखा] *name of a woman*, iv. 9².

चन्दिआ [चन्द्रिका] *moonlight*, iv. 19⁶⁴.

चम्प H. 4. 395. *to compress, squeeze. campiam (P translates pīditam)*, ii. 33^a.

चम्पअ [°क] *name of a tree and its flowers*, i. 14², 16^a, 34³⁹; ii. 42^b; iii. 1^a, 22^b, 30^b.

चम्पा *ts. name of a town, Campā*, i. 14².

चम्म- [चर्मन] *skin*, i. 23^c.

चम्मट्टि [चर्मयष्टि] *a whip. cammatṭhiā-anto, looking like a whip*, ii. 39^b.

चर्+सम् Caus., *to communicate. sam-cārentā*, ii. 2^c.

चरिअ [°त] *acting, behaviour, acts*, ii. 40^a.

चल् *to stir, move; to get loose. calā*, ii. 1^a. *caliam*, i. 27^d.

चल *ts. tremulous, rolling*, ii. 5^a; iv. 16^b.

चलण [°रण] *a foot*, i. 20³⁴; ii. 13^a, 33^a, 42^a, 43^a.

चलण [°न] *moving, shaking*, i. 36^c.

चल्लि [चारी] *the motion of the feet in the dance*, iv. 12^b, 16^b.

चवल [°पल] *unsteady, wavering*, i. 15^a; ii. 49^a.

चसअ [°षक] *a drinking-vessel*, iv. 19^b.

चामर *ts. a chowry, fan*, ii. 31^a; iv. 9⁸.

चामुण्डा *ts. a terrific form of Durgā*, iv. 18³⁰, 38, 19¹².

चारि- [°रिन्] *wandering, moving*, iv. 2⁶.

चार *ts. lovely*, i. 16³.

चाव [°प] *a bow*, ii. 6^d; iv. 14^a, 19⁶⁴.



चाहुआण [वान] *the Cāuhan family*, i. 11^a.

चि + उद् *to gather, arrange.* uccinēdi,
i. 4³.

चिअ *see चेअ.*

चित *ts. mind, heart*, ii. 40^{b, 2}, 49^a; iii.
11^d, 12³; iv. 9^c, 20^c.

चित [च] 1. *bright, variegated, spotted*,
iv. 9¹². 2. *a picture*, i. 27^c, 30^d;
ii. 4^a.

चितअर [चकर] *a painter*, ii. 40^b.

चितभित्ति [चित्र] *a painted wall, a wall-
picture*, i. 36^a.

चितलेहा [चित्रलेखा] *name of a woman*,
iv. 9^a.

चिता [च] *the fourteenth lunar man-
sion*, iii. 31^d.

चिर *long.* cirāṁ, *for a long time*, ii. 4^d.
cirāa, *at last*, iii. 23^b.

चिराअ- [य] *to tarry.* cirāadi, ii. 6².

चिहुर H. 1. 186. *the hair of the head*,
ii. 21^a.

चुम्ब *to kiss.* cumbia, i. 17^d.

चुम्बण [च] *kissing*, i. 2^a.

चूडामणि *ts. a crest-jewel; best, excellent*,
i. 5^b. ॰ttapa [॰tva], i. 20².

चूर्ण *to crush.* cūraṁssam, i. 20³⁰. cū-
riadu, i. 20²⁷.

चूलिआ [का] *top-knot*, iv. 2⁴.

चेअ, चिअ, च्च H. 2. 184. *restrictive or
strengthening particle; used with
tad (like tad eva) to mean 'the
same';* i. 8^a, 21^d; iii. 11^d, 19^d.

चेडिआ [टिका] *a female slave or ser-
vant*, i. 20^{20, 26}.

चेत [चैत्र] *a lunar month, March-April*,
i. 17^d, 18^d.

चोरअ [क] *a thief, robber*, iii. 31^a.

चोल *ts. name of a country*, i. 15^b.

च see चेअ.

चइल्ल HD. 3. 24. *clever*, i. 1^c, 5⁷; iii. 9^a.

चटुअ [षष्ठक] *the sixth*, iii. 18^d.

चडा [टा] *mass, lustre, splendor, flash*,
i. 29^a; ii. 32^a; iii. 20^a.

चत्त [च] *a parasol, umbrella*, ii. 29^d.

चद् + प्र *to hide, conceal.* pacchāanti,
i. 33^b.

चण्णअ [षट्पद] *a bee*, ii. 2^b.

कम्मह [कण्मुह] *a name of Kārttikeya*, i. 3^a.

कम्मसिअ [कण्मासिक] *weighing six māsa*,
ii. 17^a; iii. 20³.

कल *ts. deception, guise, semblance*, ii.
35^a; iii. 32^b.

कल- *to deceive, cheat.* chalidā, ii. 29¹⁰.

कवि *ts. color, splendor, shimmer*, i. 29^b;
ii. 47^b, 50^c; iv. 5¹.

काआ [या] *reflection, light*, ii. 6¹⁰; iii. 1^c.

कुर *to cover, smear, envelop.* churia,
iv. 5^a. churio, i. 29^d.

कुरण *ts. smearing, anointing*, iii. 28^a.

कुहा [क] *hunger*, iii. 8¹.

केअ [क] *clever*, ii. 26^c; iii. 6^b.

केत [केत्र] *field, width*, i. 30^c.

कोल् H. 4. 395. *to cleanse, rub.* chol-
lanti, i. 14^a.

ज *see यद्.*

जअ [य] *conquest, triumph*, iv. 20^a.

जअ- [जगत्] *the world*, iii. 12^c, 17^a.

जअण [यन] *subduing*, ii. 41^d.

जइ [यदि] *if*, ii. 47³, 48^a; iii. 12³, 15^c,
33^a; iv. 2¹⁰, 3¹, 18¹⁴.



- जह- [जयिन] *fem. °inI, conquering, vanquishing*, ii. 41^b.
- जक्रव [यक्र] *one of a class of demigods*, i. 25^c.
- जङ्गम *ts. moving*, iv. 18^a.
- जच्च [जात्य] *noble, well-born, genuine*, i. 14³, 32^a; ii. 19^a, 25^b; iii. 1^b.
- जज्जर [जर्जर] *old, decayed*, iv. 4^d.
- जग [°न] *people, man; common people*, i. 4², 18^a, 21⁵, 34⁸; ii. 3^a, 6¹⁷, 28^b, 31^d, 40², 41^d, 47^d; iii. 12^c, 15^a, 27^d, 28^b; iv. 2^{b, 2}, 9^a, 14^b, 24^a.
- जगण [°नन] *fem. °nI, producing, causing; fem. a mother*, i. 26^d; iv. 9^d.
- जता [यात्रा] *festival, procession*, ii. 44^d.
- जदो [यत्स] *from whence, from which time; because*, i. 4³, 12^{3, 9}, 18¹⁸, 19⁷, 20^{7, 13}, 31², 34^{31, 32}; ii. 6⁶, 42²³; iv. 1¹, 3², 20¹⁶, 22³.
- जधा [यथा] *as, as follows*, i. 7², 8⁴, 13², 16⁴; ii. 26¹, 42³³; iv. 18^{7, 20}. See जह.
- जहिच्छं [यथे°] *at will*, i. 16³; iii. 3¹¹. Cp. जहिच्छं.
- जन *to be produced, be, become, happen. Caus., to produce*. jāo, i. 29^d; ii. 50^d. jāā, i. 20^d, 35^c; ii. 1^d, 3^d; iii. 28^d. jāam, i. 16^a. jāde, ii. 42²¹. janā, i. 2^a; ii. 19^a, 32^c.
- + सम *to grow, become*. samjāā, iii. 25^b; iv. 23^c.
- जन्त [यन्त्र] *an instrument, machine*, iv. 13^a. °jjala, *an artificial stream of water, showerbath*, iv. 10^b. °dhārā, *the same*, iii. 20^c.
- जम्पिअ [जल्पित] *speech, murmur*, ii. 2^b.
- जर [ज्वर] *fever*, ii. 42⁵.
- जरठ [°ठ] *hard, solid*, iv. 2^b. jaradhāa-māna, *growing old, ripe, matured*, ii. 1⁵.
- जल *ts. water*, i. 4^a; ii. 11^c, 24^{c, 3}, 30^b; iii. 3^{17, 18}, 20^c.
- जलज्जलि [जला°] *a libation of water presented to the manes of a deceased person*, ii. 5^d, 42²¹.
- जलहर [°धर] *a cloud*, iii. 3¹¹, 28^d.
- जल्प् *to speak, talk*. jampanta, iii. 27^c.
- जवणिअन्तर [°निकान्तर] *the tiring-room*, i. 12³.
- जह [यथा] *as, that*, i. 34^{a, b, c}; ii. 44^d; iv. 20^b. jahā, *the same*, i. 34^d. See जधा.
- जहिं [यत्र] *H. 3. 60. where*, i. 20^{23, 25, 26, 33}.
- जहिच्छं [यथे°] *at will*, ii. 22^a. See जहिच्छं.
- जामिणी [यामिनी] *night*, ii. 29^d, 41⁵; iv. 4^c.
- जाव [यावत्] *as far as, till, in the meantime*, ii. 41^c; iii. 34⁹.
- जि *to conquer, surpass, curb, restrain, be victorious*. jaaī, i. 4^d; iii. 18^d, 30^b; iv. 19^b. jaa, i. 14². jaadu, ii. 6¹²; iv. 9¹⁶, 18⁶. jia, iii. 4^a. jido, iii. 2¹.
- + निस् *to conquer*. nijjida, i. 14².
- + विनिस् *to conquer, defeat*. vinijjia, i. 13^d.
- जीव् *to live*. jivadha, i. 20⁴¹.
- जीव *ts. life, soul*, i. 35^a.
- जीविअ [°त] *life*, ii. 9^d.
- जीहा [जिह्वा] *tongue*, ii. 47⁵.
- जुअ [युग] *a pair, couple*, i. 26^a; ii. 13^a, 18^a, 33^a, 37^a.
- जुअ- [युवन] *young*, ii. 41^d.
- जुअल [युगल] *a pair, couple*, i. 20³¹; ii. 6²⁴, 7^b, 13^b, 16^a.



लुअलअ [युगलक] *the same*, ii. 14^a.

जुञ्ज [युद्ध] *see मल्लजुञ्ज*.

जुख [जोर्ण] *old, wasted, decayed*, ii. 29¹¹; iii. 28^c.

जुहिदिर [युधिष्ठिर] *name of the eldest Pāṇḍava prince. His eldest brother, the son of Kuntī, was Karna, which word means also ear*, i. 20¹⁵.

जेठु [ज्येष्ठ] *eldest*, i. 20¹⁵, 34³⁵; ii. 10^{2, 4}.

जेतिअ H. 2. 157. *so much as*, i. 7^b.

जेव [एव] H. 4. 280. *a particle used to strengthen the sense, just, quite. If anusvāra or ā, I, ū precedes, we find the form jeva; otherwise, jjeva. jeva, i. 5⁷, 7¹, 16⁴, 20^{4, 6, 20}, 34³⁴; ii. 6²⁵, 24³; iii. 22⁶, 34⁷; iv. 19⁵⁰. jjeva, i. 8³, 20³⁴; ii. 1², 9¹, 45¹; iii. 22³, 34⁹; iv. 19^{6, 24, 60}.*

जोइणी [योगिनी] *a witch, sorceress*, iv. 17^b.

जोईसर [योगेश्वर] *a sorcerer*, i. 26^d, 28⁵; iv. 18¹², 19⁵⁵.

जोग [योग्य] *fit, appropriate*, i. 19²; ii. 5^d, 23^a; iv. 2⁹.

जोहहा [ज्योत्स्ना] *moonlight*, i. 1^d, 4^c, 29^c; ii. 11^a, 30^b; iii. 7^a, 25^b, 28^b.

जोव्वण [यौवन] *youth*, iii. 17^b, 18^c.

ज्ञा *to know. jānāsi, i. 18¹⁶; ii. 42^{16, 17}, 47^{1, 2}. jānāi, i. 35^b. jānadi, i. 32²; iii. 34⁹. jānimo, iii. 12^d. jānanti, ii. 49². jāna, i. 34¹; ii. 43¹². jāne, i. 22^a; iii. 3^{a, 7, 15}, 15^c. jānīadi, i. 28².*

+आ *to order, command. ānavedi, i. 19⁸, 34³⁶. ānavedu, i. 4¹⁵.*

+वि *to communicate, speak, tell. viṇpavedi, iv. 9¹⁷, 18⁷. viṇpavedum, iv. 9¹⁴, 18²⁴. viṇnaviadi, ii. 28¹; iv. 18¹⁰, 19¹⁷. viṇnatto, iv. 18¹². viṇnattam, iv. 18¹⁶. viṇnāvidam, iv. 18⁴.*

ज्वल् *to burn, be hot. jalaī, ii. 11^c; iii. 20^c.*

+उद् Caus., *to make illustrious. ujjaledi, i. 19⁷.*

झणञ्झण ts. *a jingling sound*, iv. 17^a.

झणझण- *to sound, jingle. ʔanta, ii. 32^a.*

झत्ति [झटिति] *quickly, suddenly, at once*, i. 20^d, 36^b; ii. 38^a; iii. 3^c. Cp. तडत्ति.

झर्+प्र H. 4. 173. *Caus., to cause to drop, ooze. pajjharāvedi, iv. 19³⁶.*

झाण [ध्यान] *meditation, contemplation*, i. 22^a, 24^b, 34²⁷; ii. 4^d; iv. 19⁵⁵.

टप्पर HD. 4. 2. *gaping, large, uneven*, i. 20⁴⁰.

टिङ्गिद HD. 4. 3. *adorned with a tilaka or mark made with sandal wood or unguents*, ii. 11⁵.

टेण्टा 1. *a scar, see bhamaraṭeṇṭā.*
2. HD. 4. 3. *a gambling-place. ṭeṇṭākarālā, terrible in the gambling-places or a Durgā of the gambling-places (K, urahkiṇopalaṅṣitacaṇḍikā), i. 18⁸, 20²⁸.*

ठकुर ts. *a lord, chief*, iii. 8¹.



ठाण [स्यान] *place; tone, modulation*, i. 4⁷, 20¹⁰; ii. 1^a; iv. 19^{22, 24}.

डङ्गन्त *see* दह.

डम्ब + वि *to cheat, deceive, mock*. vi-
dambedi, iii. 8¹.

डम्बर *ts. mass, show, pomp, empty noise*,
i. 2^a; iii. 12^a, 13^b.

डिम *ts. a young child*, i. 30^a.

डो + उद् *to fly up*. uddīṇo, iv. 2¹¹.

ढिल्ल [शिथिल] *loose, relaxed, careless*, i.
13^c; iii. 3^c.

ण [न] *not*, i. 6^b, 8¹, 13^{a, b}, 18^{16, 18},
20^{4, 7, 8, 9, 14, 20, 38}, 22^a, 25^d, 27^c, 30^d,
34^{a, b, c, 17, 18}; ii. 1^a, 4^{a, d}, 6⁶, 8^d, 10⁵,
16^b, 24⁴, 26^d, 28^{d, 2}, 32^d, 40^b, 42^{16, 17, 23},
47^{1, 3}, 49²; iii. 8^a, 9^b, 14^c, 15^b, 16^d,
20^d, 22^b, 34⁹; iv. 2^{2, 10}, 3^d, 9^c, 18³⁶,
19^{2, 9}, 20³.

णअण [नयन] *eye*, i. 20³⁶, 34^c; ii. 6^a, 19^a,
21^{a, b}, 38^a, 40², 42^a; iii. 20¹⁷; iv. 20^b.

णअर [नगर] *a town*, i. 25⁵; ii. 30^a; iii. 5³.

णअरी [नगरी] *the same*, ii. 3^b.

णं H. 4. 283. *surely (as used half
questioningly)*, i. 29^c, 34²⁰; ii. 47².

णक्खत्त [नक्षत्र] *a lunar mansion*, i. 20^{16, 31};
iii. 3¹⁴.

णच्चण [नर्तन] *dancing*, iv. 17^b.

णच्चणी [नर्तनी] *a female dancer*, i. 16³;
iv. 11^a.

णच्चिद [नर्तित] *dancing*, iii. 22³.

णट्ट [नृत्य] *dancing, acting*, i. 4^{2, 16}; ii.
15^b; iii. 14^a.

णट्टावअ [नर्तापक] *causing to dance, move,
shake*, i. 16³, 17^c.

णह + वि H. 4. 150. *to confuse, mystify,
delude*. vīṇaḍida, iv. 19⁶³.

णहो [नटो] *an actress, courtesan*, ii. 28^a.

णन्दिउडु [नन्दिवृद्ध] *name of a poet*, i. 20²⁰.

णन्दिणी [नन्दिनो] *a daughter*, i. 12⁸.

णरवड [नरपति] *a king*, ii. 35^b.

णरिन्द [नरेन्द्र] *the same*, i. 12³.

णलिण [नलिन] *a lotus flower*, i. 27^a.

णलिणी [नलिनो] *a lotus plant, a pond
abounding in lotuses*, i. 35^d; iii.
19².

णव [नव] *new*, i. 32^a; ii. 2^c, 19^b, 41^a, 42^b,
44^a; iii. 1^c, 4^b, 24^a, 25^b, 30^b; iv. 7^c,
9^a, 22^a.

णह- [नभस्स] *the sky*, iii. 7^a, 29^a. ṇa-
haddhe [nabho'rdhe] *in the midst
of the sky*, i. 25^b.

णहअल [नभस्तल] *the sky*, iii. 26^d.

णाअलआ [नागलता] *Piper betle*, iv. 5^a.

णाडिआ [नाटिका] *a short or light dom-
estic comedy in four acts, such as
the Ratnāvalī*, i. 6^a.

णाणा [नाना] *manifold, various*, ii. 3^b.

णाम [नाम] *name; by name; indeed*, i.
25⁵, 34^{8, 11}; ii. 26^a; iii. 1^b, 5³; iv.
9¹⁴, 18¹⁸.

णामन्तर [नामा°] *another name*, iv. 20¹⁶.

णामहेअ [नामधेय] *name*, i. 20^{15, 16, 31}; iii.
3¹⁸; iv. 9^{3, 9, 10, 11, 12}.

णाराअ [नाराच] *an iron staff on the gold-
smith's scales*, i. 20¹³.

णारिङ्ग [नारङ्ग] *an orange*, ii. 50^d.

णाल [नाल] *a lotus-stalk*, ii. 16^a.

णावा [नौ] *a ship*, iv. 20³.



- शास [न्यास] *a deposit, pledge of love*, i. 3^a.
- शाह [नाथ] *lord, husband*, i. 35^c.
- शाहि [नाभि] *the navel*, i. 34^b; ii. 24^a.
- शाभ [निज] *own, one's own*, i. 19², 20³⁴, 33^a, 34³⁵; ii. 28^b, 43⁵; iii. 20¹⁶, 32^b; iv. 19¹⁷.
- शाभंसण HD. 4. 38. *a garment, cloth*, iii. 15^d.
- शाभडिभ [निकटिक] *near, at hand*, ii. 41⁸.
- शाभत्य *see* वस + नि.
- शाभम्ब [नित] *the buttocks, the circumference of the hips*, ii. 1^a, 15^a, 24^b; iii. 19^c.
- शाभम्बिया [नितम्बिनो] *a woman with large and handsome hips*, ii. 26^b; iii. 13^c.
- शाभर [निकर] *a multitude, collection*, ii. 17^b, 45^b.
- शाउण [नियुण] *clever, skilful, careful*, ii. 40^b; iv. 3¹.
- शाएड H. 4. 181; 3. 56. *to see*, i. 34^b.
- शाओभ [नियोग] *injunction, command*, ii. 28³.
- शाकलङ्क [निष्क] *stainless*, i. 10^b.
- शाच्च [नित्य] *continual, perpetual, constant; always*, i. 2^b, 33^d; ii. 10^d, 46^b; iv. 22^d.
- शाडाल [ललाट] H. 1. 47, 257. *the forehead*, ii. 20^a.
- शातल [निस्तल] *round, globular*, iii. 4^b.
- शादाह [निदाघ] *heat, summer*, iv. 3^c, 5^d, 6^d.
- शाहा [निद्रा] *sleep*, ii. 50^a; iii. 3^d.
- शान्दशिज्ज [निन्दनीय] *worthy of blame*, i. 20⁷.
- शिण्णट्ट HD. 4. 31. *abundant, exceeding; very much*, i. 17^c. Cp. Marāṭhī nipāṭa or nippāṭa.
- शिवन्धण [निबन्धन] *causing*, iii. 24³.
- शिभर [निभर] *vehement(ly), exceedingly; close; full of*; ii. 44^b; iii. 7^{a, c}; iv. 19³⁶.
- शिभरराज [निभरराज] *another name of Mahendrapāla*, i. 9^a.
- शिमित [नि] *cause, motive; at the end of a compound, in order to, for the sake of*, i. 12^a, 34³⁸; ii. 42¹²; iii. 16^c; iv. 9³, 18¹².
- शिमवण [निर्माण] cp. H. 4. 19. *building, forming*, iii. 17^b.
- शिरक्खर [निरक्षर] *without letters, illiterate*, i. 20¹³.
- शिरन्तर [नि] *uninterrupted*, iv. 8^b.
- शिरिक्खणिज्ज [निरोक्षणीय] *what can be seen*, ii. 47^d.
- शिरिक्खिअ [निरोक्षित] *look*, ii. 6^c.
- शिल्लक्खण [निर्लेक्षण] *undistinguished, unimportant*, i. 18⁶.
- शिवडिअ *see* पत् + नि.
- शिघारण [नि] *preventing, warding off*, iii. 8^b.
- शिविड [निबिड] *close, compact*, ii. 24^c.
- शिवेदअ [निवेदक] *telling, indicating*, ii. 8³.
- शिवेस [निवेश] *entrance; expanse, contour*, i. 36^a; iii. 7^d, 21^b.
- शिवाड H. 4. 62. *to become clear*. nīvaḍadi, i. 19⁷.
- शिखिग्घ [निर्विघ्न] *without hindrance*, iv. 19⁵⁵.
- शिसग्ग [निसर्ग] *nature*, i. 31^b; ii. 25^a.
- शिसा [निशा] *night; by night*, ii. 9^a; iv. 3^a.



शिसाअर [निशाअर] *fem. *ri, a fiend, Rā-
kṣasa, iv. 15^b.*

शिह [निभ] *like, similar, i. 32^a.*

शिहित *see धा + नि.*

शिवुवण [निधुवन] *coitus, iii. 7^c, 28^c, 29^b;
iv. 4^c.*

शीरन्ध [नीरन्ध] *without interstices, close,
iv. 9⁷.*

शील [नी^c] *black, ii. 14^a.*

शीलकण्ठ [नी^c] *a name of Īiva, iii. 20¹⁶.*

शीसन्द [निःस्यन्द] *flowing, streaming, iii.
31¹.*

शीसास [निःसास] *a sighing, sigh, i. 20^c;
ii. 10^a; iii. 20⁹.*

शु [नु] *an interrogative particle, iii. 8⁴,
19^c; iv. 1^a, 2¹.*

शूणं [नूनम] *certainly, iii. 17^a, 32^a. nū-
ṇa, iv. 21^c.*

शेउर [नूपुर] *an anklet, i. 20³⁰; ii. 32^a, 33^b,
47^a; iii. 13^a, 18^a; iv. 17^b.*

शेत्त [नेत्र] *eye, i. 30^c, 32^a; ii. 3^c, 46^c.*

शेदं [नु + एतद्] H. 4. 279. *that. A form
used only after anusvāra, i. 18¹²;
iii. 16¹; iv. 18³⁵, 19¹⁵.*

शेवच्छ [नेष्य] *decoration, attire, dress,
i. 33^b, 34³⁸; ii. 26^b, 27^c, 28^d; iv.
20¹.*

शेह [सेह] *affection, love, i. 15^d.*

शो *see अहम.*

शो [नो] *not, i. 13^a, 22^a, 23^d, 30^b; iii. 22^a;
iv. 23^a.*

शोल्ल + व H. 4. 143. *to toss. paṇollia,
ii. 14^b, 36^a.*

यद्वाण [सान] *bathing, bath, i. 26^c, 28^a,
30¹; ii. 24^c.*

तओ [तत्तस] *thence, thereafter, then, iii.
4^a; iv. 3^d. Cp. तदो.*

तंस [त्र्य] *triangular, oblique. ii. 1^d, 6^c.*

तड् *Caus., to beat. tāḍiumaṇa- [tāḍi-
tumanas] having the intention to
beat, iii. 3^b.*

तड [°ट] *a shore, bank, iv. 20³.*

तडत्ति [तडदत्ति] *quickly, at once, i. 20¹⁶, 16[;]
iii. 3^b, 20³. Cp. डत्ति.*

तणु [°नु] *body, i. 33^b; ii. 8^a, 24^d. °laā
[latā] body, ii. 1^d, 9^d, 11^c. °llaā,
the same, i. 28^b.*

तत्थ [°त्र] *there, here, ii. 27^d; iii. 9^b.*

तत्थभोदो [तत्त्रभवतो] *her honor, a respect-
ful title, iii. 22¹.*

तद *this, that, he, she, it. sa, iv. 3^d.*

so, i. 5¹, 6^a, 10^a, 19⁷, 21⁵; ii. 1²,
28^{a,c}, 46^d; iii. 3¹⁴, 17, 4¹, 9³, 10¹, 12^b.

sā, i. 1^c, 8^b, 11^b, 19⁷, 34¹³; ii. 4^a, 11^d,
14^a, 29^d, 42³³; iii. 5^{b, 3}, 6^b; iv. 1^b, 9^a,
18^{20, 21, 38}, 19¹⁰. tam, i. 13^d, 19⁷,
20^{27, 29}, 25^{a, d, 7}, 26^c, 29^c; ii. 8^c, 9¹,
27^c, 28^b, 29^{2, 4, 8}, 41^{1, 2}, 43^{1, 11}, 46^d;
iii. 3^{d, 6}, 5², 8^a, 9^d, 12^d, 13^c, 16^c; iv.
9⁷, 18²⁷, 19^{50, 55, 57}. tad as first part
of a compound in takkajja [tatkā-
rya], ii. 28⁴; takkāla [tatkāla], i.
8³; takkhana [tatkhana], iv. 18³²;
taggada [tadgata], ii. 1³, 11²; iv.
9², 18³²; tabbhattā [tadbhartr],
ii. 8^b. tena, i. 7¹, 8¹, 20²⁷, 21^{d, 3};
ii. 28^{b, 4}, 29^c; iii. 4³, 6^b, 17¹; iv.
18^{13, 17}. tenam, iii. 5^a. tassa, i.
4¹⁹, 25^b, 34¹¹; ii. 6²³; iii. 3¹⁵, 8^b;
iv. 18¹⁹, 20^c. tie, ii. 6^a, 10^c, 15^a,
19^a. tia, ii. 1^d, 5^a, 9^c, 17^a, 23^{a, b};



iii. 2^c, 3^d. tãe, ii. 6^{15, 25}, 28³, 40³.
 tissã, ii. 11³, 12^a, 23^d, 29^a; iii. 1^c,
 8⁵. tassim, ii. 28^d; iii. 16². te, i.
 8^a, 19^{b, d}, 20^c; ii. 5^{b, d}; iii. 24^b; iv. 9^c,
 21^d. tão, ii. 1²; iii. 4³; iv. 13^b. tãim,
 ii. 8²; iii. 22^c. tehim, i. 34¹⁵; ii.
 42³². tãna, iii. 15^b. tãnã, iv. 9^b.
 tãnam, i. 31^a, 33^d; ii. 43^b; iii. 3¹⁵,
 4¹, 11^d; iv. 9^{d, 12}.
 तदो [तत्स] *thence, therefore, thereafter,*
then, i. 18⁴; iii. 3^{3, 10, 11, 13, 14, 16, 17, 19},
 4^{1, 2, 3, 7, 8, 10}, 5^{1, 2, 4, 5}; iv. 9⁷, 18^{15, 21, 23}.
 Cp. तओ.
 तथा [था] *so, thus*. tadhã vi, *even then,*
still, yet, i. 16⁵, 20¹⁰; ii. 29³; iii.
 18¹; iv. 19⁶⁶, 23¹. Cp. तह.
 तन्त [न्त] *a certain kind of religious*
treatises; chief remedy or charm,
 i. 22^a; iii. 18^c; iv. 7^d.
 तप *Caus., to burn*. tãvei, ii. 42^b.
 तमाल ts. *name of a tree*, ii. 43^{2, 12}.
 तम्बवन्ती [तामपर्णी] *name of a river*, i.
 17^d; iii. 3¹⁴.
 तम्बोल [ताम्बूल] *the leaf of piper betle,*
 iv. 9¹⁰.
 तरङ्ग ts. *a wave, unsteady motion*, i. 18^a,
 28^a; ii. 1^b, 6^b.
 तरङ्गवती [ती] *a woman's name*, iv. 9¹².
 तरङ्गि- [ङ्गिन्] *waving, tremulous*, iv. 6^a.
 तरट्टी *a bold young woman*, i. 16³; ii. 4^d.
 तरल ts. *trembling, sparkling, unsteady,*
 ii. 30^d, 46^a; iii. 16^a.
 तरलण *waving, shaking*, i. 15^c.
 तरलि- [लिन्] *shaking*, i. 17^a.
 तरु ts. *a tree*, i. 20²⁷; ii. 42²⁹, 43¹³, 45^a,
 47^a, 49¹; iv. 18^{30, 38}.

तरुण ts. *fem. ०PI, young, a young man*
or girl, i. 30^c; ii. 4^d, 31^b, 45^a.

तरुणिम- H. 2. 154. *youth*, iii. 19^c.

तर्क *to suppose, guess, reason*. takke-
 mi, ii. 29¹¹; iv. 18³⁴. takkiadi, i.
 28³.

तलिण [न] *thin, small, little*, iv. 3^a,
 10^a.

तवण [पन] *burning*, ii. 11^b.

तसर [Marāthī तसर] *a kind of coarse*
silk, i. 20³.

तह [था] *so, thus, and also; taha vi,*
even then, still, yet, i. 1^c, 9^a; ii.
 42^b, 44^c, 48^b; iii. 6^a; iv. 3^{a, b}, 20^b.
 tahã, i. 13^b, 34^{a, b, c, d}; iii. 20^c. Cp.
 तथा.

तहि H. 3. 60. *there*, i. 20^{23, 25}, 25⁶; ii.
 0⁵, 29⁶, 42^{23, 29}; iii. 3¹⁷, 5³, 9^c; iv.
 18³¹, 19³⁷.

ता [ताल] *therefore, then*, i. 4¹², 6², 8¹, 10¹,
 12¹, 16³, 18^{14, 17}, 19^{3, 6}, 20^{2, 4, 20, 29, 34},
 25¹, 28³, 30^d, 34²⁶; ii. 1³, 10⁵, 11²,
 12^b, 13^b, 14^b, 15^b, 16^b, 17^b, 18^b, 19^b,
 20^b, 21^b, 22^b, 24⁴, 29^{7, 10, 16}, 40³, 41⁶,
 42^{11, 19, 21, 26, 32}, 43^{b, 2}; iii. 2³, 3^{c, 6, 9},
 12², 20^{3, 4, 5}, 22^{2, 9}, 26², 33^b, 34^{8, 9};
 iv. 2¹, 18⁴, 19^{15, 18, 37, 47}, 20^{4, 10}.

ताडङ्ग [ताट] *an ear-ring*, ii. 37^a.

ताडण [न] *beating*, i. 2^b; ii. 47^a.

ताडिउमणा *see तड्*.

तार ts. *loud, shrill, radiant, clear, shin-*
ing, ii. 21^a, 35^a; iii. 2^a; iv. 17^b.

तारआ [का] *a star*, ii. 17^b.

तारा ts. *the pupil of the eye*, iii. 19^a.

तारामेती [मेती] *unselfish friendship*, ii.
 28³.



तारिस [°दृश] *such*, iv. 22^c.
 तारुष्य [°यय] *youth*, i. 18^b, 20^d; iii. 16².
 तारुष्यञ्च *the same*, ii. 48^b.
 ताल *ts. clapping hands, beating time, time (in music)*, iv. 11^b, 12^b, 17^a.
 तालवेष्ट [°वृन्त] *a fan*; iii. 20^b.
 ताव [°ष] *heat, glow, pain*, ii. 29^a, iv. 21^{1, 2}, 7^d.
 तारि- [त्रासिन] *fem. tāsinī, terrifying, alarming*, ii. 29^c.
 ति, ति [इति] *a particle used to report the very words spoken by some one. The form ti occurs only after anusvāra. tti*, i. 6^a, 20^{1, 20}, 34^{1, 15}; ii. 8^b, 29²¹, 39^a, 45^b; iii. 32^a; iv. 9^{8, 9, 10, 11, 12}, 18^{7, 19, 20}, 19³⁵, 20¹⁶.
 ti, i. 6², 28⁸, 34³; ii. 29¹¹; iii. 9^{1, 2}; iv. 2^a, 9¹⁸, 18^{16, 23, 34}.
 त्रिकण्ड [त्रिकाण्ड] *having three joints, consisting of three parts*, iv. 14^a.
 तिक्ख [तोच्च] *sharp, strong, severe, hot*, i. 29^a; ii. 3^d, 5^a, 46^a.
 तिथि [त्रि] *three*, i. 4⁹; ii. 42²⁹.
 तिमिर *ts. darkness*, iii. 25^a.
 तिमिस [°ष] *a certain plant, Benincasa cerifera*, iii. 24^a; iv. 21^a, 22^a.
 तिरिच्छ [तिर्यक्] *H. 2. 143. obliquely*, ii. 1^b.
 तिल *ts. the seed of the sesamum plant*, iii. 15^b. °jala, *water with sesamum seed, offered to the dead as a libation*, ii. 5^d. °antaram, *so much as a sesamum seed*, ii. 1^a.
 तिलभ [°क] *a certain tree, Clerodendrum phlomoides*, ii. 42³¹, 43^a, 45², 46^c.
 तिलोभय [त्रिलोचन] *an epithet of Śiva,*

who has on his head the half moon, ardhacandra, which word means also a clenched fist, i. 20²⁷.
 तिवलि [त्रि] *the three folds of skin above the navel of a woman*, i. 30^a; ii. 24^a; iii. 19^b.
 तिक्ख [तोच्च] *acute, hot, warm*, ii. 50^b.
 तिहाअ [त्रिभाग] *the third part (of the eye, used in the side-long look of women)*, ii. 5^a, 8^d.
 तिहुवण [त्रिभुवन] *the three worlds*, i. 10^a; ii. 10¹.
 तुङ्गिम- *H. 2. 154. height, elevation*, i. 34^b; iii. 6^a.
 तुट्ठ *see तुष*.
 तुग्गिहक्क [तूष्णीक] *HD. 5. 15. quiet, silent*, iv. 20¹.
 तुन्दिल *ts. having a protuberant belly, corpulent*, i. 20⁷.
 तुमं *see त्वम*.
 तुम्हारिस [त्वादृश] *similar to you*, iv. 2²⁰.
 तुप्प, °म *ts. a horse*, i. 18¹³, 21^c.
 तुरिदपदं [त्वरित°] *quickly*, iv. 19²⁴.
 तुलण [°न] *weighing*, i. 20¹⁴.
 तुला *ts. a balance, scales; resemblance*, i. 20^{13, 14}; iii. 31^b.
 तुल्ल [°ल्य] *like*, ii. 10^d.
 तुष *to be pleased. Caus., to please, satisfy. tuttḥa*, i. 36^d. tuttḥena, iii. 20¹⁶. tosidā, ii. 11⁵.
 तुसार [°षार] *frost, ice, snow*, i. 14^a.
 तुहिणकर [तुहिन°] *the moon*, i. 4^b.
 तृ + भव *to descend. Caus., to bring down. odinno*, iii. 20¹⁵. odinṇā, ii. 40². avaiṇṇam, i. 25^a. avadāriadu, i. 25².



तु + वि to give, bestow, viṇṇa, iii. 11^c.
+ समुद् to put away. samuttārida, i.
30¹.

तेतिअ H. 2. 157. so much, i. 7^b.

तेल्ल [तेल] oil, iv. 5^b.

तोअ [°य] water, iii. 3⁹.

तोणार [तू°] H. 1. 124. a quiver, ii. 16^b.

तोरण ts. an arched doorway, i. 17^a.

ति see ति.

°त्य [°स्य] staying, abiding, ii. 50^d.

तुद् to fall asunder, be parted. tutṭā,
ii. 4^d. tuḍida, broken, ruined,
i. 18⁸.

त्वम thou, you. tumam, i. 16¹, 19^{3, 5},
20^{10, 13, 25, 29}, 34^{3, 20, 30}; ii. 6⁶, 11¹,
24³, 32¹, 42¹⁷, 47²; iii. 2¹, 22^d, 34^a;
iv. 20⁶. tae, i. 18⁶; iii. 30²; iv. 20².
tujjha, i. 16¹, 20⁸, 34²⁵; iii. 21^b, 24^b;
iv. 22^c, 23^d. tuha, i. 20^{15, 16, 30}; ii.
7^a, 9^c, 10^{d, 2}, 42²⁰; iii. 8^b, 32^a; iv.
11^b, 21^c. de, i. 14², 18⁴, 19², 20^{6, 7, 27},
32⁴; ii. 48¹; iii. 20⁴, 33^a, 34^b; iv.
2⁴, 9⁶, 18²⁹, 19³², 22¹. tumhe, i.
20⁴¹; iv. 18⁷. tumhehim, i. 20¹².
tumhāhimto, ii. 29¹². tumhānam,
i. 18¹, 20⁴¹. vo, i. 3^b.

थक् H. 4. 16. to stay, cease. thakkantu,
iii. 20⁸.

थण [स्तन] the female breast, i. 2^b, 18^b,
27^b; ii. 1^c, 23^b, 24^b, 29^a, 33^a, 44^a,
49^b; iii. 6^a, 7^d, 21^a; iv. 6^c.

थणअ the same, ii. 27^a.

थणिल्ल H. 2. 159. having breasts, iii. 19^b.

थल [स्य°] raised or rounded surface,
i. 27^b.

थली [स्य°] the same, ii. 1^a.

थवअ [स्तवक] a bunch, cluster of blos-
soms, ii. 47^c.

थूल [स्य°] large, great, iii. 3¹⁷.

थोअ [स्तोक] little, small; a little, i. 16^b;
ii. 1^b, 11¹.

थोर H. 1. 124, 255. large; great, big,
ii. 27^a, 44^a; iii. 6^a, 19^b.

दइअ [°यित] lover, husband, i. 24^c. Fem.
°ā, wife, iii. 6^b. daidā, wife, i.
28⁸.

दंसण [दर्शन] looking, seeing, showing, i.
34²⁵; ii. 3², 40², 42^{16, 17, 21}, 43^a; iii.
21^b, 31¹.

दक्ख [°त्त] able, skilful, iii. 17^b.

दक्खारस [दाचा°] grape-juice, ii. 26^d.

दक्खिण [दक्षिण] right, southern, i. 20¹⁵;
iv. 9⁹.

दक्खिणा [दक्षिणा] the Dekkhan, i. 12⁹.
°vadha [°patha] the Dekkhan, i.
25⁵, 34⁸.

दक्खिणा [दक्षिणा] present, gift, remune-
ration, iv. 18^{12, 14, 21, 25}.

दण्ड ts. a stick, staff, stalk, handle, i.
16³, 32^c; ii. 6¹⁰, 9^a, 39^b; iv. 9¹², 20^d,
22^b.

दण्डरास ts. a kind of dance, iv. 11^b.

दन्त ts. a tooth, ivory, i. 14^a, 20²⁵; iii.
31^a.

दन्तुर rising, bristling, ii. 46^d. ts.

दण्य [दर्प] pride, haughtiness, ii. 30^c.

दण्यण [दर्पण] a mirror, i. 18¹⁰.

दर्पि- [दर्पिन] proud, arrogant, ii. 41^d.

दर ts. H. 2. 215. a little, slightly, ii.
14^b, 36^a, 49^b.



दरिद्रतण [°द्रत्व] *poverty, indigence*, i. 20^b.

दल् to split, cleave. *dalantā*, ii. 2^a.

+ निस to cut, break. *niddalanto*, ii. 30^c.

दल ts. *leaf, petal*, i. 29^b; ii. 6^{20, 23, 24, 25}, 14^b, 38^b; iv. 5^a, 21^b.

दस [°श] *ten*, iii. 3¹⁸, 26^a. Cp. दह.

दसमासिअ [दशमासक] *weighing ten māsa*, iii. 5^a.

दह to burn. *ḍajjhanta*, iii. 27^a.

दह [°श] *ten*, i. 18^b. Cp. दस.

दहि [°घि] *milk*, i. 19^c.

दा to give. *deī*, ii. 37^b. *denti*, i. 13^a; iv. 9^c, 12^a. *dehi*, ii. 42¹¹, 43^b. *deu*, i. 3^b. *dedu*, ii. 1⁵. *deha*, i. 18^a. *dāṣṣam*, iv. 20¹³. *daia*, i. 20⁴⁰; iii. 4⁵. *dādavvā*, iv. 18¹⁴. *dento*, i. 4^d. *dentā*, ii. 2^b; iii. 28^a. *dijjae*, iii. 9^d, 33^b. *dijjadi*, ii. 42²¹. *diadu*, iv. 18¹⁴. *dijjantu*, iv. 21¹. *dijjanta*, iii. 27^a. *dijjamāṇa*, i. 30^c. *dipṇa*, ii. 6^{10, 22}; iii. 3³, 10^d. *dipṇā*, i. 18^d; iii. 6^b; iv. 9⁶, 18^{21, 25}, 21^c. *dipṇam*, iii. 34^b. *dipṇā*, ii. 16^a.

दाण [°न] *giving, gift, donation*, ii. 5^d, 47¹; iii. 17^b.

दारा [°रा:] *a wife*, i. 23^a.

दाव् H. 4. 32. to show. *dāviāi*, ii. 36^a.

दाव [तावत्] *just, now, truly, indeed*, i. 31¹, 34²⁶; ii. 6²², 50³; iii. 3³, 22^{2, 9}; iv. 20¹².

दावणि [°वाग्नि] *a forest-conflagration*, iv. 24^b.

दासतण [°त्व] *slavery, service*, iv. 8^d.

दासी ts. *a female slave*, i. 18⁶, 20^{28, 33, 40}; iv. 2⁸, 9¹³.

दाह ts. *burning*, ii. 10^b, 29^b, 42⁵; iii. 20^d.

दिअह [दिवस] *a day*, i. 18^b, 21^d; ii. 9^a, 10^c; iv. 3^c, 5^d, 6^d, 9^b.

दिक्खा [दीक्षा] *initiation*, iv. 18¹².

दिक्खिअ see दीक्ष.

दिट्ठि [दृष्टि] *a look, glance, eye*, i. 18^a, 21^b, 28^{b, 8}; ii. 1⁵, 5^a, 8^d, 23^a, 41^b; iii. 2^c, 11^a.

दिण [°न] *day*, ii. 6¹⁰; iv. 3^a.

दिणमणि [दिन°] *the sun*, ii. 50^d.

दिणेस [दिनेश] *the same*, i. 21^c.

दिंसुह [दिङ्मुख] *quarter of the sky*, ii. 4^b.

दिवस ts. *day*, i. 34²⁶; iv. 18¹¹, 19⁶⁴.

दिश to point out, show. *dittho*, i. 24^c.

+ आ to point out, show, order. *ādisadi*, iv. 9¹⁹, 18^{16, 23}. *ādittham*, ii. 26¹.

+ निस to point out, show. *niddisadi*, ii. 29²¹. *nidditthā*, iv. 18²⁰.

+ समा to command, direct, instruct. *samāditthā*, i. 10¹. *samādittham*, ii. 43¹⁰.

दिसा [दिश] *direction, quarter of the sky*, i. 14³; iii. 25^b, 26^a, 28^a; iv. 9^{8, 9, 10, 11}.

दिसाभाअ [दिग्भाग] *quarter of the sky, direction*, i. 16^d.

दीक्ष to consecrate, initiate. *dikkhiā*, i. 23^a.

दीव [°प] *a lamp, light*, ii. 6¹⁰; iii. 27^a.

दीह [°घं] *long*, i. 21^d, 35^c; ii. 2^b; iv. 9^b.

दीहत्तण [°घंत्व] *length*, i. 32^a.

दीहर H. 2. 171. *long*, ii. 9^a.

दीहिआ [दीर्घिका] *a long lake*, ii. 3^a.



दुर्ब [द्वितीय] *second, other*, iii. 17^d.
 दुष्कर्म [दुष्कृत] *a sin, misdeed*, ii. 8^c.
 दुःख [दुःख] *sorrow, distress*, ii. 8^c.
 दुर्जन [दुर्जन] *a wicked, malicious person*,
 iii. 20¹⁷.
 दुष्ट [दुष्ट] *wicked*, i. 20⁴⁰.
 दुर्दिन [द्वितीय] *second, other*, ii. 8³.
 दुग्ध [दुग्ध] *milk, milky juice*, i. 16^b; ii.
 6^b, 29¹¹.
 दुब्बल [दुर्बल] *weak, feeble*, ii. 9^d.
 द्रुम [द्रुम] *a tree*, i. 17^b; ii. 45³, 46^c; iv.
 22^a.
 दुर्लभ [दुर्लभ] H. 1. 115. *difficult to be*
attained, iv. 1^b.
 दुर्लक्ष्य [दुर्लक्ष्य] *difficult to be seen*, iii.
 12^c.
 द्वार [द्वार] *a door*, i. 21⁴; ii. 42^{31, 36}; iii.
 20¹¹; iv. 9⁷, 18³⁸, 19^{2, 24}.
 दुवे see द्वि.
 दुससि- [द्विशशिन] *having two moons*, i.
 34^d.
 दुहिदा [°तृ] *a daughter*, i. 34¹⁵; iv.
 18¹⁹.
 दूर्वा [°तो] *a female messenger, a confi-*
dante, iii. 27^c.
 दूर ts. *distant, far. Adv., to a distance,*
highly, entirely, i. 2^a, 6^a, 20³³;
 iii. 1^a.
 दूषण [दूषण] *spoiling, disfiguration, de-*
fect, i. 18³; ii. 23^d.
 दूषह [दूषण] *insupportable, intolerable*, iii.
 20³; iv. 2^a.
 दुर्भग [दुर्भग] H. 1. 192. *ugly, hideous*,
 iii. 23^b.
 दृश to see. Caus. to show. Pass., to appear.
 datthum, i. 24⁵. datthūpa, iii. 6^a.

datthavvā, ii. 29⁷. damsemi, i. 25^a.
 damsido, ii. 6³¹. damsiām, ii. 21^b.
 disai, iv. 11^b. disadi, i. 4², 20²⁶.
 disae, ii. 30^d. *disadha, i. 4¹⁶. di-
 santi, i. 6^b. disadu, ii. 29¹⁹. di-
 ttha, ii. 40³. *ditthā, ii. 11^d, 40⁵;
 iii. 22^d; iv. 9⁶, 19³⁰. dittham, i.
 25^{4, 6}; iii. 2³, 3⁴. ditthā, ii. 5^a.
 देव ts. *a god; a king*, i. 18^c, 24^a, 34¹¹;
 ii. 11⁵, 22¹, 24⁴, 26¹, 28¹, 29⁷, 41⁶,
 47³, 49⁴; iii. 24³; iv. 9¹⁸, 21⁶.
 देवी ts. *a queen; Pārvatī*, i. 12^{3, 8}, 16³,
 18¹⁷, 19⁸, 34^{23, 34, 36}; ii. 6^{22, 23}, 11³,
 22^a, 28², 29^{6, 10}, 42^{27, 29, 33}, 43¹⁰, 47¹;
 iii. 8^{4, 5}, 34^{7, 9}; iv. 9⁶, 7, 13, 14, 17, 19,
 18^{4, 7, 11, 12, 15, 23, 30, 31}, 19^{9, 25, 60}, 23^a.
 देव्यस्य [देव्यस्य] *an astrologer*, iv. 18²⁰.
 देसन्तर [देशान्तर] *another place, foreign parts*,
 iv. 18²⁷.
 देह ts. *body*, ii. 10^b, 11^b; iii. 17^b, 20^{d, 16}.
 dehantara, *another body*, i. 34³⁴;
 iv. 19⁶⁴.
 दोकन्दली [दोः] *a plantain-like arm*, iv.
 7^c.
 दोखण्ड [द्वि] *having both halves, i. e. full*
(of the moon), i. 32^b.
 दोखण्ड- [द्वि] *to cut in two, to break*.
 dokhaṇḍaantā, i. 15^b.
 दोणी [दो] *a bucket, cavity*, i. 29^b.
 दोल to swing, oscillate. dolanti, i.
 26^b.
 दोला ts. *a swing, hammock*, i. 21^b; ii.
 29²¹, 30^d, 31^d, 37^b, 39^a, 40^{a, 2}.
 दोल्लआ [दोल्लआ] *a creeper-like arm*, iv.
 16^b.
 दोसोलह [द्विषोडश] *thirty-two*, iv. 11^a.



दोहल *ts.* the longing of a pregnant woman, the desire of plants at budding time, i. 20^{27, 29}; ii. 45¹, 47¹.

दोहलअ [क] the same, ii. 43^b.

द्वि *two.* duve, i. 16², 34^{30, 33}; iii. 17^a.
dohim, i. 4^c, 30^b; iv. 12^b. dohi,
ii. 18^b. dosu, i. 16^d. dosum, iv.
7^c.

धञ्जवड [धञ्जपट] a flag, banner, ii. 31^a.

धणु [नुस्] a bow, i. 32^c, 33^d; iv. 9^a, 20^d.

धणुह H. 1. 22. a bow, ii. 3^d.

धम्म [म] religion, custom, i. 23^d.

धम्मदारा [धर्मदारा:] lawful wife, i. 23^a.

धर *ts.* holding, carrying, ii. 46^b; iv. 15^a.

धरणी *ts.* earth, country, i. 12^a. °dala
[°tala] the surface of the earth,
the earth, i. 25⁹.

धवल *ts.* white, handsome, ii. 23^a, 31^a.

धवल- to make white or resplendent.
dhavalenti, i. 10^a. dhavalia, iii.
7^a. dhavalio, i. 29^c.

धवलिम- H. 2. 154. whiteness, ii. 41^b.

धा + अनुसम to think over; make peace
with. anusamdhemi, iii. 2². anu-
samdhedha, i. 20⁴².

+ नि to place, put. nihio, ii. 29^a. ni-
hiam, ii. 30^c. nihitta, i. 4^c.

+ वि to bring about, arrange. vihide,
iv. 18³².

धाही [टो] assault, attacking, ii. 46^c.

धारा *ts.* a stream, current, ii. 9^b; iii.
20^c, 28^d; iv. 13^a.

धारि- [रिन्] carrying, iv. 9^{8, 11}.

धाव् to run. dhāvantassa, i. 18¹³.

धुवागोद [धुवागोत] introductory stanza, i.
4¹¹.

धूदा H. 2. 126. a daughter, i. 18^a.

धूव [प] incense, perfume, iii. 14^b.

धूववट्टि [पवर्ति] a pillar or cloud of
smoke, iii. 27^a.

ध to hold, carry, contain, stop. dha-
raī, ii. 48^a. dharantao, iii. 31^b.
dharia, iii. 3^c.

धोअ [घोत] washed, washed off, i. 26^a.

धोद the same, i. 30¹.

नन्द to be delighted, rejoice. pandantu,
i. 1^a.

नम् to bow, make obeisance to; to sink.
namaha, i. 2^b. namanti, ii. 31^c.
naa, i. 4^c.

+ उद् to rise, ascend. unnamanti, ii.
31^c.

+ परि to be changed, ripe. pariṇa-
mantā, i. 8^a. pariṇaam, ii. 8^c.

+ ष to bow down. paṇamāmi, iv. 19^d.
paṇamanti, iv. 18^b.

नश् to disappear. naṭṭhā, iii. 3^d. naṭ-
thāe, ii. 40³.

+ ष to disappear, be lost. paṇaṭṭhā, ii.
40⁵.

नी to carry, bring, conduct. naissadha,
i. 34²⁷. naia, ii. 11³.

+ आ to bring. ānemi, i. 25^c. āpedi,
iv. 19⁵⁵. āpia, ii. 43²; iii. 4⁸. āpi-
adi, i. 25⁸. āpiadu, i. 25⁷. āpiā,
i. 26^d. āpidāim, iv. 19⁴⁴.

+ उप to offer, present. uvaṇijjo, iv. 7^a.

+ परि to marry. Caus., to cause to



marry. parineī, i. 12^b. parine-
davyā, iv. 18²¹. parināidavyā, iv.
18⁷.

नृत to play, act. naccidavvam, i. 4¹⁸.

पञ [°द] foot; pace; dignity, rank, i. 9^b,
12^a, 21^a; iv. 11^b.

पञ्च [प्रकृति] nature, natural condition,
ii. 26^c.

पञ्चद्वयञ [प्रवर्तक] producing, i. 16³.

पञ्चदृ see वृत् + प्र.

पञ्चदे see कद् + प्र.

पञ्चपद [प्रच°] impetuous, iii. 30^b.

पञ्चवर् [पद°] position, rank, iv. 23^c.

पञ्चावद [प्रजापति] the god Prajāpati, the
creator, iii. 17^a.

पञ्चासद् see काश् + प्र.

पञ्चोदु [प्रकोष्ठ] the fore-arm, ii. 16^a.

पञ्चोस [प्रदोष] evening, iv. 4^b.

पंशु [पांसु] dust, iv. 5^c.

पक्ख [पक्ष] a wing, iv. 2¹⁰.

पक्खाउज्ज [पक्षातोय] a kind of drum, cp.
Hindī pakhāuj, i. 4¹⁰.

पक्खालिद see लल् + प्र.

पक्क ts. mud, paste, i. 16^a; ii. 8^a, 12^a;
iv. 4^a.

पक्कञ [ज] a lotus, ii. 13^b, 33^a.

पक्कह ts. the same, iii. 3^a.

पक्किल ts. turbid, smeared, anointed, iv.
8^a.

पक्केह ts. a lotus, i. 4^d, 35^d.

पक्खक्खं [प्रत्यक्षम्] clearly, openly, i. 30^d;
ii. 43².

पक्खण [प्रत्यय] fresh, new, iii. 1^d.

पक्खङ्गं [प्रत्यङ्गम्] on every limb, iv. 9^a.

पक्का [पश्चात्] behind, from behind; after-
wards, i. 34²⁷; ii. 6^c.

पक्किम [पश्चिम] last; western, iv. 4^c,
9¹⁰.

पञ्चरावेदि see झर + प्र.

पञ्च ts. five. pāñca, i. 18^b; iv. 4^d,
9^a, 9¹². pāñcehim, iii. 19^d.

पञ्चगव्य [°व्य] the five products of the
cow, i. 20²⁶.

पञ्चदस [°श] fifteen, i. 34²⁶.

पञ्चबाण ts. Cupid, ii. 19^b, 38^b.

पञ्चम ts. the fifth note of the gamut,
said to be produced by the cuckoo;
name of a musical mode, i. 16³;
ii. 2^c, 5^b; iii. 20⁷; iv. 6^a.

पञ्चसर [°शर] Cupid, i. 32^c; ii. 46^b; iv.
8^d.

पञ्चाल ts. name of the country between
the Yamunā and the Ganges,
the Doab, iii. 5².

पञ्चालिआ [°का] a doll, ii. 12^b.

पञ्चालिआ [पाञ्चालिका] the Pāñcālīkā style
in poetry, i. 1^c.

पञ्चसे [°यु] Cupid, i. 18^c; iv. 4^c.

पञ्जर ts. a cage, i. 18¹⁵; iii. 31^a.

पद् + उद् Caus., to tear out, eradicate.
uppādaissam, i. 20¹⁵. uppāḍia,
i. 20³¹. uppāḍida, iv. 2^d.

पटु ts. a garment, silk cloth, i. 36^c.

पटुअ [°क] a tablet, palette, i. 4^c.

पटुसुअ [पट्टांशुक] a silk garment, ii. 14^a.

पद् to recite. padhissam, i. 18¹⁷; iii.
30². padha, i. 19^a, 6^c; ii. 10⁷. pa-
dhiadi, i. 19⁷.

पड [°ट] a garment, cloth, i. 14^d.

पडण [पतन] falling, iv. 18⁵.



पडाभा [पटाका] *a flag, banner*, iii. 20⁶;
iv. 20^a.

पडिवटुअ [प्रतिपटुक] *a silk cloth*, i. 20⁹.

पडिवडुविआ [प्रतिवर्धोपिका] *speaking agreeably or congratulating in her turn*,
i. 13¹.

पडिसिविणअ [प्रतिस्वप्नक] *a dream in return*, iii. 8^b.

पडिसोअ [प्रतिशोर्षक] *a mask*, i. 4⁵, 20⁴⁰;
iv. 15^b. [K, anukāryānurūpavar-
nanāmukha].

पठण [पठन] *reading, reciting*, i. 24^b.

पठम [प्रथम] *first*, i. 20^{23, 25}, 34²⁴; iii.
17^c.

पणअ [प्रणय] *attachment*, iii. 8⁴, 9³.

पणइ [प्रणति] *a bow, courtesy*, i. 4^a.

पणइ- [प्रणयिन] *attached to, joined to*,
iv. 7^b.

पणस [पनस] *the bread-fruit*, iv. 22^a.

पणाम [प्रणाम] *a bow, salutation*, i. 34³⁴.

पणोल्लिअ see शोल्ल + प्र.

पण्डित्त [पाण्डित्य] *erudition, Punditship*,
i. 18^{4, 8, 9}.

पण्डी *a Pāṇḍya woman*, i. 15^a.

पण्डु [पा°] *pale, yellowish*, ii. 10^c; iv. 5^a.

पण्डुर [पा°] *pale-white, yellowish-white*,
ii. 6¹⁰; iii. 33^a.

पणहोत्तर [प्रश्नोत्तर] *riddle and answer*, i. 5³.

पत् *to fall*. paḍāi, ii. 39^a. paḍanti,
iv. 13^b.

+ नि *to fall down, to be cast at*. ni-
vadiā, ii. 5^c, 46^c.

+ समुद् *to jump up, to emerge*. samup-
paḍia, iii. 3¹⁸.

पत् [त्र] *a leaf*, ii. 1³, 7^a.

पत् [पात्र] *a dramatis persona*, i. 4³.

पत् see आप + प्र.

पत्तिआमि see या + प्रति.

पद् + उद् *Caus., to produce*. uppādedi,
iii. 12³.

+ निस् *to be produced*. nippajjadi, i.
34¹⁸.

+ सम *to become*. *Caus., to accom-
plish, produce*. saṃpaṇṇam, iii.
20^{4, 21}. saṃpādemi, ii. 41⁶. saṃ-
pādemha, i. 12³. saṃpādaissadi,
ii. 43¹.

+ समुद् *to be produced*. samuppappā,
iii. 4⁹; iv. 19³⁵.

पदि [ति] *a husband*, i. 19⁷.

पदीव [प्रदीप] *a lamp*, iii. 22⁴.

पंति [पङ्क्ति] *a line, row, series*, ii. 1³, 17^b;
iv. 12^b.

पञ्भार [प्रपञ्भार] HD. 6. 66. *a mass, large
quantity*, ii. 33^a.

पभाद [प्रभात] *day-break, dawn*, ii. 6¹⁰.

पमदुज्जाण [प्रमदोद्यान] *pleasure-grounds*,
iii. 22⁹; iv. 18³⁰.

पमाण [प्र°] *measure, size, extent*, i. 16³;
iii. 3¹⁸.

पर ts. *other, different; intent on*, i. 18^{2, 8};
iv. 18^a, 22². param, however, ex-
cessively, at the utmost, i. 1^b, 34³⁰;
ii. 11^a.

परम ts. *highest, best*, ii. 28⁴.

परमत्थ [°माथ] *truth, reality*, ii. 22¹.

परमेष्ठि- [°ष्ठिन] *an epithet of Brahmā*,
iv. 19^b.

परंपरा ts. *an uninterrupted series, suc-
cession*, i. 9^b, 18^{4, 8, 9}.

परहुअ [°भत] *the cuckoo*, ii. 2^a.

परिअण [°जन] *attendants, suite*, i. 28⁶.



- परिकल्प [परीक्षण] *testing, examining*, ii. 29^a.
- परिक्रम्य [°क्षीण] *emaciated, diminished*, ii. 6¹⁰.
- परिणति [°ति] *maturity*, iii. 4³.
- परिपण्डुरत्न [°पाण्डुरत्व] *dazzling whiteness*, iii. 34^b.
- परिरम्भ *ts. embracing*, i. 2^a; iii. 7^c.
- परिवाहि [°वाटि] *order, succession*, iv. 16^b.
- परिसिष्य- [°सर्पिन] *moving about*, iv. 19⁵⁵.
- परिसर *ts. neighborhood, environs*, iii. 19^a, 34^a; iv. 7^a.
- परिहास *ts. joking, merriment*, ii. 6^c.
- परस [°ष] *hard, harsh*, i. 7^a.
- परुढ *see रुढ + प्र*.
- परोक्ष [°क्ष] *invisible, unknown*, iv. 18²⁹.
- परोपर [परस्पर] *each other, mutual*, iii. 11^b; iv. 12^b.
- पर्यङ्क [पर्यङ्क] *a bed, couch*, i. 36^b.
- पर्यव *ts. a sprout*, i. 26^b; iii. 23^a.
- पवञ्च [प्रपञ्च] *display, diversity*, ii. 40^a.
- पवञ्च- [प्रपञ्चय-] *to display, show, expand*. pavañcida, i. 16³.
- पवण [°न] *the wind*, ii. 11^b, 14^b, 36^a; iii. 22⁴.
- पवल [प्रबल] *violent*, iv. 1^a.
- पवाह [प्र°] *a stream, current*, ii. 10^a; iii. 10^c, 20⁸.
- पवेस [प्रवेशक] *an interlude in a drama*, i. 6^b.
- पसह [प्रसति] *the palm of the hand*, i. 30^c; ii. 38^a.
- पसदि *the same*, i. 16³.
- पसर [प्र°] *outbreak, course*, iii. 20⁹.
- पसरण [प्र°] *going, streaming forth*, ii. 10^a.
- पसव [प्र°] *blossom*, ii. 6²².
- पसाभ [प्रसाद] *propitiatory offering, propitiation, favor*, i. 4^a, 22^a, 34²⁵.
- पसादी + क [प्र°] *to present*. *kidāñ, ii. 6²⁴.
- पसार [प्र°] *spreading*, iii. 11^c.
- पसाहण [प्रसाधन] *decoration, toilet*, i. 20³⁸; ii. 19^a, 22^a, 24³.
- पसूण [प्रसून] *a bud, flower*, i. 19^d.
- पह [°घ] *way; reach*, iii. 2^d.
- पहा [प्रभा] *light, splendor, similarity*, i. 16^a.
- पहार [प्र°] *striking, shooting*, iii. 7^b.
- पहाव [प्रभाव] *power, efficacy*, ii. 6²², 45¹; iii. 8³; iv. 18²⁹.
- पहुह [प्रभति] *beginning, beginning with*, i. 32^d.
- पहुट्ट *see स्फुट + प्र*.
- पहुदि [प्रभति] *beginning, beginning with, from, ever since*, i. 20^{20, 34}; ii. 3².
- पा *to drink. Caus., to cause to drink*. piāmo, i. 22^b. pianto, iii. 8⁴. pi-anti, iv. 19^b. pijjāe, i. 23^b. pij-jantam, i. 16^d. pido, iii. 3^{11, 18}. pāidā, ii. 29¹¹.
- पाभ [°द] *foot; beam*, i. 4^d, 20³⁰; iii. 28^d.
- पाभन्त [पादान्त] *the extremity of the feet*, i. 14^d.
- पाभार [प्राकार] *a rampart, wall*, ii. 31^c.
- पाउभ [प्राकृत] *the Prakrit language*, i. 7^a.
- पाउद *the same*, i. 6².
- पाहिसिद्धी HD. 6. 77. *emulation, rivalry*, i. 10^b, 20^{12, 33}; ii. 10⁵.

- पाठिभा [पाठिका] *a reciting or reading woman*, iv. 9¹².
- पाण [प्राण] *life, soul*, iii. 8^a.
- पाणि *ts. hand*, i. 27^a; iii. 23^a.
- पामर *ts. a low-caste man*, i. 20²⁹.
- पारायअ [°त] *a pigeon*, iii. 27^b.
- पारिभद् [°द्र] *the coral tree*, iv. 22^a.
- पाल् + प्रति *to guard, observe. paḍivāle-du*, ii. 41².
- पालित्तिभा *capital; a treasure; a paragon of*, ii. 3^b; iv. 19⁴. (*K, bhaṅgiprakāraḥ pālayitrkā; yadvā pālittā itī deṣipadaṁ mūlanīvyāṁ vartata itī sampradāyaḥ.*)
- पाम [°र्ध्व] *side, flank*, ii. 36^b, 46^b.
- पाहुड [प्राभत] *a present, gift*, ii. 7^a.
- पि *see वि.*
- पिअ [प्रिय] *dear, beloved, agreeable*, i. 1^b, 3^a, 15^c, 16¹; ii. 27^c; iv. 2^b, 22^{1, 2}.
- पिअवअस्स [प्रियवयस्य] *a dear friend*, i. 18¹⁷, 20³⁹, 32⁴; ii. 6¹⁰, 10⁶, 41², 43²; iii. 2³, 20¹, 34⁷; iv. 9⁴.
- पिअसहो [प्रियसखो] *a female friend, a lady's confidante*, ii. 8³, 42^{5, 10}; iii. 30², 34⁵.
- पिक्क [पङ्क] *ripe*, ii. 50^d.
- पिङ्ग *ts. yellow-red*, ii. 50^d.
- पिच्छ *ts. tail-feather*, ii. 14^a; iv. 14^b.
- पिञ्जर *ts. reddish-yellow, tawny, gold-colored*, ii. 8^a, 12^a; iii. 25^b.
- पिण्ड *ts. mass, ball*, i. 35^a.
- पिधाण [°न] *covering*, iv. 18³⁸.
- पिसुण [°मुन] *slanderous*, iii. 9^d.
- पिसुण- [°मुनय-] *to indicate. pisunaḥ, ii. 24^d. pisunedi, i. 20⁶.*
- पिणुल [पृथुल] *broad, large*, iv. 9⁷.
- पीड् *to press, squeeze. piḍio*, iii. 7^d.
- पीण [°न] *fat, round*, i. 18^b; iii. 7^c.
- पुङ्खिअ [°त] *furnished with feathers*, ii. 3^d; iv. 20^d.
- पुङ्खिद् *the same*, iv. 9³.
- पुञ्ज् *to heap up, collect. puñjijjāi*, iii. 26^d. *puñjia*, i. 14^d.
- पुञ्ज *ts. heap, multitude*, i. 19^d; ii. 46^d.
- पुट् *see स्रग्.*
- पुटो [एष्ठ] *the back*, ii. 39^b.
- पुणस्सव [पुनर्नव] *revived, refreshed*, iii. 20¹⁰.
- पुणो [पुनर्] *again, back; on the other hand*, i. 34³⁷; ii. 3^c, 5^c, 6^{b, 13}, 26^c, 28⁴, 49^b; iii. 17^d; iv. 18¹⁷, 19^{25, 37, 47}. *puṇu*, ii. 23^d; iii. 9^c, 14^d. *Cp. उण.*
- पुख [पूर्ण] *filled, full, accomplished, fulfilled*, i. 20^d; ii. 41^d; iii. 19^a; iv. 23^b.
- पुखिमा [पूर्णिमा] *the day of full moon*, i. 25², 34^d; ii. 6¹⁰, 29^{19, 21}; iii. 20¹⁵; iv. 19⁶⁴.
- पुत्त [°त्र] *a son*, i. 18⁸, 19⁷; iv. 2⁸.
- पुत्तलिआ [°लिका] *a doll*, iii. 20³; iv. 18³⁸.
- पुत्तो [°त्रो] *a daughter*, i. 20²⁸; iv. 19^{24, 50}.
- पुरदो [°तस्] *before, in the presence of*, i. 18¹⁷, 19^{5, 6}, 20²⁰; ii. 10⁶, 29⁶; iii. 30³.
- पुरन्धो [°न्धो] *an elderly married woman*, i. 16³.
- पुरस्सर [पुरः°] *preceding*, i. 20^{16, 31}.
- पुरिस [°रुष] *a man*, i. 7^b.
- पुरो [पुरस्] *before; formerly*, iii. 1^c, 22^a; iv. 19^a.
- पुलअ [°क] *horripilation, thrill of joy*, iv. 21^d.



पुलअ-, पुलोअ-, H. 4. 181. to look, behold.

puloesi, iii. 8⁴. pulantia, ii. 1^d.

पुलअण [°कन] horripilation, i. 15^a.

पुलिन्द ts. a man of a certain barbarous tribe, a mountaineer, iv. 14^b.

पुव्व [पूर्व] eastern, i. 14²; iii. 25^b; iv. 9³.

पूर ts. a stream, flood, iii. 28^a.

पूरण ts. filling, i. 34³⁹.

पू to fill. pūriāe, i. 4^b.

पेऊस [पौयूष] nectar, iii. 20³.

पेऊव, पेऊ see ईत्त.

पेह्विअ [प्रेह्वित] swung, shaken, i. 21^a.

पेम्म [प्रेमन] love, affection, iii. 8^{3, 4}, 9^{a, 1, 2}, 12^{b, 3}, 15^b.

पेरन्त [पर्यन्त] circuit, border, iii. 11^b.

पेसल [पेशल] artificially made pleasant, seasoned, iv. 5^b.

पोट्टिस name of a poet, i. 20²⁰.

पोत्त a garment, cloth, i. 27^b; ii. 24^c.

पोत्थअ [पुस्तक] a book, i. 18².

पोफल [पूगफल] H. 1. 170. the areca nut, iv. 5^b.

पोम्मराअ [पद्मराग] a ruby, ii. 15^a; iv. 18¹¹.

प्रक् to ask. pucchāmi, iii. 8³. pucchis-sam, i. 4¹². pucchia, i. 34¹. puc-chianti, i. 18¹³.

फंस [स्पर्श] touch, contact, iii. 24^b; iv. 21^c.

फग्गुण [फाल्गुन] a Hindu month corresponding to February-March, i. 20²⁹.

फण ts. the hood of a serpent, i. 20^b.

फणिलआ [°ता] the betel plant, i. 17^c.

फरअ HD. 6. 82. a shield, iv. 9³.

फरक्किद [स्फारीकत] shaken, swung, iv. 9³.

फरिस [स्पर्श] touch, contact, iv. 6^c.

फल ts. fruit, result, ii. 6¹⁶; iv. 21^a.

फलअ [°क] plank, shield, expanse; i. 30^b, 32^b; ii. 15^a, 23^c; iv. 9¹¹.

फलिहमणि [स्फटिक°] a crystal-stone, ii. 29¹⁵.

फइ see स्फट.

फार [स्फार] large, great, i. 20^b; iii. 19^a.

फुइ see स्फुट.

फुह [स्फुट] clear, white, clearly, evidently, ii. 12^b; iv. 22^d.

फुल्ल to open, blow, blossom. Intens., the same. phullanti, ii. 49¹. phullai, ii. 38^a. pamphullā, i. 16^b.

फुल्ल ts. a flower, i. 19^a.

फेङ्कार [फेत्कार] a shriek, howl, iv. 15^a.

वइल्ल see गलिबइल्ल. Cp. Marāṭhī baila.

वउलमाला [वकु°] name of a woman, iv. 9¹⁰.

वङ्कर [वर्कर] HD. 6. 89. a jest, ii. 6⁸.

वङ्करकेली name of a woman, iv. 9¹¹.

वन्दि- [°न्दन] a panegyrist, bard, i. 16^{2, 4}.

बन्ध् + नि to bind, close. nibaddham, iv. 9⁷.

बन्ध ts. arrangement, literary composition, posture, i. 6³, 7^a; ii. 4^c; iv. 11^a, 12^b.

बन्धव [बा°] a kinsman, friend, i. 16³.

बम्ह- [ब्रह्मन] the god Brāhmā, i. 24^a.

बम्हण [ब्राह्मण] fem. °nī, a Brāhmaṇa; fem. the wife of a Brāhmaṇa, i. 20^{4, 26, 32, 43}; iii. 8¹. fem. i. 20³⁴.

वरिहि- [वर्हिन्] a peacock, ii. 15^b.



बला [°लान्त] *perforce, violently*, i. 13^d;
iv. 22^c.

बलि *ts. an oblation*, iv. 15^a.

बहल *ts. copious, abundant*, i. 13^a, 20^d;
ii. 3^a, 37^a; iv. 21^d.

बहिणिआ [भगिनिका] *a sister*, i. 34^{22,25,32,35,38};
ii. 6²⁴, 9¹, 10^{2,4}.

बहु + मन *to value, esteem*. °mannedi, i.
28^s.

बहुसो [°शस्] *often*, i. 4^a; ii. 29^b.

बाउल्लिआ HD. 6. 92. *a doll*, iv. 19⁶⁵.

बाण *ts. an arrow*, ii. 11^c; iv. 13^b.

बाध् *to harrass, torment*. bāhanijjo,
iv. 2^a. bāhanijjā, iv. 2¹.

बाल *ts. young, new*, i. 13^c, 15^a; ii. 41^b,
42²⁹, 45^a, 49^a; iii. 8¹, 19^d.

बालकह [°वि] *a young poet*, i. 9^a.

बाह [°प] *a tear*, ii. 9^b, 10^d; iii. 20^s.

बाहिर [बहिस] H. 2. 140. *external*, i. 34³⁰.

बाहु *ts. an arm*, i. 30^b; iv. 12^a.

बाहुमूल *ts. a shoulder*, ii. 24^a.

बिन्दु *ts. a drop*, i. 26^b; iii. 3¹⁷, 4^a.

बिम्ब *ts. the Bimba fruit; the disk of
the sun or moon*, i. 13^a; ii. 20^b;
iii. 25^d, 32^b; iv. 3^b. sampupna-
bimbattana [sāmpūrṇabimbatva],
fullness of disk, iii. 25^d.

बिस *ts. the fibre, fibrous stalk of a lo-
tus*, iii. 20^a; iv. 7^c.

बुहुण H. 4. 101. *sinking, inclining*, ii.
31^d.

बुध् + वि *awaken*. vibuddho, iii. 7^d.

बोल H. 4. 162. *Caus., to pass*. boleḥ,
ii. 29^d.

बोल H. 4. 2. *speech, words*, ii. 4^c.

भञ्जव- [भगवत्] *fem. °vadi, favored, exalt-
ed, venerable, holy*, i. 20²⁷; ii. 6²⁵;
iii. 3¹⁴; iv. 18^{16,23}, 19^{4,12}.

भङ्ग *ts. breaking*, i. 28^a.

भङ्गि *ts. bending*, iv. 9^a.

भङ्गुर *ts. fragile*, iii. 21^a.

भञ्जाजिद [भार्याजित] *enslaved by women,
a hen-pecked husband*, iii. 2¹.

भञ्ज् *to break*. bhañja, iii. 21^a.

भट्ट- [भर्तृ] *a lord, master*, iv. 9¹⁶, 18^{8,23}.

भट्टारज [°क] *venerable, worshipful*, iii.
20²³.

भण् *to say, speak; name, call*. bhaṇāmi,
ii. 47³; iv. 7¹. bhaṇāsi, i. 20²³;
iv. 19³⁴. bhaṇādi, i. 34²⁸. bha-
nimo, ii. 23^d. bhaṇāmo, ii. 48².
bhaṇanti, i. 24^a; iii. 9^{1,2}. bha-
ṇa, i. 20¹⁷, 25^{1,3}; ii. 6⁷, 40⁴, 47⁵;
iii. 8⁶; iv. 4¹. bhaṇaha, ii. 16^b.
bhaṇia, i. 34³⁵. bhaṇantassa, i.
20³⁰. bhaṇṇāi, i. 5^a, 6^a. bhaṇ-
adi, i. 20^{4,20}; ii. 10². bhaṇṇae,
iii. 12^b. bhaṇidā, ii. 42³³. bha-
ṇidaṃ, i. 7¹; iv. 2⁶, 18^{13,23}.

भण्ड [भाण्डक] *a small vessel, cup*, i.
20²⁶.

भल- [भर्तृ] *husband*, i. 11^b; ii. 8^b.

भह [°द] *happiness, blessing*, i. 1^a, 20²⁶;
iv. 5^d.

भमण [भ°] *shaking, moving*, ii. 1^c.

भमर [भ°] *a bee*, ii. 13^b; iii. 2^b.

भमरटेयटा [भ°] *having an unsteady char-
acter, or, having a scar like a
bee*, i. 18⁸. (BNJ, bhramaṇaṣṭilā;
P, bhramaravat tiṭo yasyāḥ. teṭo
ni madhyasthito[!] maṇiṣeṣaḥ. ti-

tā bhīṣanā; O, bhramarasadr̥ṣena
teṭākhyaguhyāgeṇa[1]. teṭā akṣi-
golakam iti kecit; K, bhamaraṭem-
te ity etad deṣipadaṁ mustipra-
hāraprarūḍhe veṇyoraḥkiṇe var-
tate. bhramaravarṇakīṇamaṇāu.
tathā ca prayogaḥ. teṁtāvaloka-
nakutūhalabhaṁgabhirur iti. yad-
vā bhramarāṇāṁ viṭānāṁ teṁtā
bhūyate.)

भवण [°न] abode, dwelling, house, ii. 6²²;
iv. 19^{a, 17}.

भविस्स [°ण] what is to be, the future,
i. 18¹.

भसल HD. 6. 101. a bee, i. 16^{c, d}; ii.
44^d.

भा to shine, seem, appear. bhāi, i. 23^d,
33^b; iii. 31^b.

+ वि the same. vibhāi, ii. 41^d.

भादर [भाव] a brother, i. 20¹⁶.

भामरी [भा°] walking round from left to
right, iv. 21¹.

भार ts. a burden, weight, mass, i. 18²;
ii. 21^a; iii. 21^a.

भारिजा [भार्या] a wife, i. 12³.

भाव ts. being, condition; feeling, senti-
ment; a venerable, worthy man
(term of address), i. 4¹⁵, 5^a; ii. 10^c,
50^b; iii. 10^b, 20¹⁰.

भावणिल्ल see भू.

भासा [°ण] language, dialect, i. 7¹, 8^b.

भिक्षा [°ण] alms, i. 23^c.

भिह [भ°] a bee, i. 29^b; ii. 6^a.

भिच्च [भत्य] a servant, slave, i. 33^d.

भिद् + उद् pass. to shoot up, be raised.
ubbhijjadu, iii. 20^a.

+ निस्स to tear up, break through. nib-
bhinnaṣṣa, iv. 18³⁸.

भुभङ्ग [भुजङ्ग] a paramour, gallant, i.
14².

भुज्ज [भूज] the birch tree, iii. 25^b.

भुत्थल्ल food for a cat, iv. 2^a. (O, bhut-
thallaḥ majjārie bhutti. bhūmi-
pātanayogyah; bharitrayogya iti
vā bhūthir iti bhāṣāyaṁ.)

भुल्ल H. 4. 177. erring, oblivious, iv.
20¹⁵.

भुवण [°न] the world, iii. 26^b, 28^b; iv.
20^a.

भू to be, become. Caus., to cherish, af-
fect, win. hosi, i. 19^a. hoi, i. 7^a, 8^b;
iv. 23^a. bhodi, i. 20⁴⁸, 34¹⁰; iv. 3¹,
18^{21, 22}. honti, i. 21^d; ii. 10^d, 49^a;
iii. 19^d; iv. 2¹⁰. hava, iii. 23^a.
hou, i. 1^a, 8^b; iii. 23^b; iv. 5^d. bho-
du, i. 14², 20^{26, 27}, 34⁴¹; ii. 49⁴; iii.
3², 22⁶, 24²; iv. 19⁴⁸, 21⁶, 23¹. ha-
vantu, iii. 24^b. bhavissam, i. 13¹;
ii. 28⁴. hohii, ii. 39^a; iii. 32^a.
bhavissadi, iv. 18^{20, 32}. bhavia, i.
20³⁴; ii. 9¹, 32²; iii. 3¹⁸. bhavi-
davvam, ii. 42²⁶. bhāvanijjā, ii.
26^a.

+ अनु to enjoy, experience, feel. anu-
bhavidaṁ, i. 34²⁵.

+ सम to arise, be born. Caus., to honor,
show respect to; to fancy, ima-
gine. sambhūdāṇaṁ, i. 18³. sam-
bhāvehi, iii. 20²³. sambhāvais-
sadi, iii. 20¹⁷. sambhāviadi, iv.
2¹⁰.

भुगोल ts. terrestrial globe, iii. 25^a.



भूचन्द्र [°न्द्र] *an earth-moon*, ii. 27^b.
 भूमि *ts. earth; ground*, i. 25^d, 34¹⁸.
 भूमिभा [°का] *character, costume in a play*, i. 12³.
 भूमौघर [°गृह] *cellar, underground chamber*, iii. 25^a.
 भूष *to adorn; decorate*. bhūsidā, ii. 11⁵.
 + वि *the same*. vihūsaanti, i. 31^a. vi-hūsiā, ii. 22^b.
 भूषण [°षण] *ornament, decoration*, i. 30¹, 31^b; ii. 23^d, 25^a; iii. 15^d, 26^b.
 भू *to fill, pervade; have, possess*. bha-riam, iv. 23^d. bharidā, iii. 20².
 भेज [°द] 1. *splitting, wound*, iii. 11^d.
 2. *difference*, iii. 15^c.
 भैरवाणन्द [भैरवानन्द] *name of a yogin*, i. 21⁴, 24², 34^{25, 33, 35}; ii. 6²²; iv. 18^{11, 22, 31, 34}.
 भो [भोस] *a vocative particle, O, sir*, i. 18¹, 34³⁰; ii. 24², 29¹⁹, 32¹, 43⁵, 44¹, 47¹; iii. 2¹, 3⁴, 8⁴, 9¹, 22³, 26¹; iv. 20¹², 21¹.
 भोज [°ज्य] *food, meal*, i. 23^c.
 भोदो [भवतो] *honorific pronoun, used as term of respectful address to women*, ii. 42⁷; iii. 20²¹; iv. 18³.
 भंश *to fall, decline, decay*. bhattho, iii. 8¹.
 भम *to whirl, swarm round*. bhamiath, ii. 13^b.
 + परि *to wander about, turn round*. paribbhamantiu, iv. 11^a.

मअ [°द] *madness, rut*, ii. 6¹⁰.

°मअ [°य] *fem. °maI, made of, consisting of*, i. 36^a; iv. 18¹¹, 19⁶⁵.
 मअच्छी [मगाती] *a deer-eyed woman*, ii. 46^c; iv. 16^a.
 मअण [°दन] *beeswax*, i. 13^a. (K, hima-vraṇopaṣāmanārtham hi madhū-cchiṣṭam adhare dadhatīti loka-prasiddhiḥ.)
 मअण [°दन] *love, Cupid*, ii. 10^a, 16^b, 33^b, 36^b, 45^b; iii. 12^{b, d}, 18^d, 21^b, 30^b; iv. 1^a.
 मअरकेउ [मकरकेतु] *the same*, iv. 20^c.
 मअरद्धअ [मकरध्वज] *the same*, ii. 49^b; iii. 9², 20⁶; iv. 19⁶⁴.
 मअरलज्जण [मकरलाज्जन] *the same*, iii. 26^c.
 मअलज्जण [मृगलाज्जन] *the moon*, ii. 47^b; iv. 18³⁶.
 मइरा [मदि°] *spirituous liquor*, i. 20³⁶.
 मउलि [मौ°] *head*, i. 4^c.
 मंस [मां°] *flesh, meat*, i. 23^b.
 मण [मार्ग°] *way, doctrine*, i. 22^b.
 मगण [मार्ग°] *an arrow*, i. 32^d.
 मङ्गलमाला *ts. name of a woman*, iv. 9¹⁰.
 मज्ज [°द्र] *spirituous liquor, wine*, i. 22^b, 23^b.
 मज्जण [°न] *bathing*, iv. 4^b, 8^b.
 मज्जणपाल [मज्जन°] *fem. °li, keeper of a bath*, iv. 9¹¹.
 मज्जारिआ [माज्जारिका] *a cat*, ii. 29¹¹.
 मज्झ [°ध्य] *the middle, centre; the waist, majjhe, between, among*, i. 8³, 18¹, 20⁴¹, 30^a; ii. 6^b, 20^b; iii. 4⁴, 7^a, 19^b; iv. 18³⁰.
 मज्झअ [°ध्यक] *the same*, iii. 21^a.



मज्झिगह [°ध्याह] *midday*, ii. 41⁵; iv. 4^a, 8^a.

मज्झिम [°ध्यम] *central*, i. 14^c.

मज्जरि ts. *a shoot, sprout, flower-bud*,
ii. 46^d; iii. 13^d.

मज्जिट्टु [माज्जिष्ठ] *fem. °tthi, red as mad-*
der, ii. 41^a.

मज्जिट्टा [°ष्ठा] *munjeet or madder*, ii.
50^c.

मज्जोर ts. *an anklet*, ii. 13^a.

मज्जु ts. *lovely, sweet*, i. 18^c; ii. 32^c.

मज्जुसा [°षा] *a box, casket*, iv. 19¹⁵.

मण- [°नस] *mind, thought, desire*, i. 14^b;
ii. 32^d; iii. 10^b, 11^b, 12^a, 28^b.

मणं [°नाक्] *a little, slightly*, iv. 9^c.

मणहरण [मनो°] *fascinating; fascination*,
ii. 28^b, 31^d.

मणि ts. *a gem, jewel*, i. 34¹³, 36^a; ii. 9^b,
15^a, 25^b, 29¹⁵, 32^a, 33^b, 34^b; iii. 2^a,
18^{a, b}; iv. 10^b, 13^a.

मणीसि- [°नीषिन्] *clever, wise*, iv. 24^a.

मणोजन्तण [°नोयन्त्रण] *checking the mind*,
iii. 16².

मणीज्ज [°नोज्ज] *beautiful*, iii. 27^c.

मणीभु [°नोभु] *Cupid*, iv. 13^b.

मणोरथ [°नोरथ] *wish, desire*, iii. 8¹.

मणोरह *the same*, iv. 9^d.

मणोहव [°नोभव] *Cupid*, iii. 10^d, 20¹⁶.

मण्डण [°न] *an ornament, embellishment*,
trimmings, i. 3^a, 28^a; ii. 47^c; iii.
12^{b, 2}, 13^b, 26^a; iv. 20⁹.

मण्डल ts. *a globe, ring, disk; a group*,
collection, i. 35^a; ii. 30^a; iii. 5^a, 31^a;
iv. 23^b.

मण्डली ts. *the same*, iii. 23^b, 26^b.

मण्डव [°ष] *a hall, arbor*, i. 36^d.

मत्तण्ड [मार्त°] *the sun*, iii. 3¹⁴.

मदिरावदी [°तो] *name of a woman*, iv. 9¹².

महल [मर्दल] *a kind of drum*, iv. 16^a.

मन *to be minded, think*. manñemi, iii.
4¹. manñe, i. 13^d, 30^a, 33^d; iii.
16^c; iv. 2^a. manñedi, i. 28^a. man-
ñantao, ii. 8^b.

+अभि *to honor, belove*. ahimada, ii.
6¹⁷.

+अव *to despise, disregard*. avaman-
ñida, i. 14².

मन्त [°न्त्र] *a Vedic hymn; a charm*,
spell, i. 22^a; ii. 6²².

मन्त- [मन्त्रय-] *to consult, deliberate, talk*.
mantaantassa, ii. 6¹⁵.

मन्थर- *to grow slow, to decrease*. man-
tharijjantu, iii. 20².

मन्द ts. *soft, gentle*, i. 17^b.

मन्दारवदी [°तो] *name of a woman*, iv.
9¹².

मम्मथ [°न्मथ] *Cupid*, iv. 2¹. Cp. वम्मह.

मणभ [°कत] *an emerald*, ii. 13^a; iii. 2^a,
18^b.

मणदपुज्ज [°कत°] *a place or seat adorn-*
ed with emeralds, emerald-arbor,
ii. 29⁷, 41¹, 42^{20, 21}, 43²; iv. 18³.

मरुट HD. 6. 120. *pride, elegance, charm*,
ii. 23^c; iii. 30^a. (K, ii. 23^c vilāsa.)

मरुटी *a Marāṭha woman*, i. 16^a.

मलभ [°ष] *name of a mountain-range*
of South-western India, i. 15^d,
16^{3, 4}, 20^c.

मलिण [°न] *black, dark*, iii. 25^a.

मल्लिआ [°का] *a kind of jasmin*, i. 16^b.

मल्लजुञ्ज [°युञ्ज] *a boxing-match*, ii. 21^b.

मसाण [श्मशान] *a cemetery*, iv. 15^b.

मसि ts. *lamp-black, a black powder used*



- to paint the eyes, ii. 7^b; iii. 32^b; iv. 14^a.
- मह H. 4. 192. to wish, long for. mahijai, iii. 9^c.
- महगिध [°हार्चित] praised, i. 34³³.
- महल्ल HD. 6. 143. old, elder, ii. 9¹.
- महादेवी ts. a great queen, queen-consort, i. 28³.
- महाब्रह्मण [°ब्राह्मण] a great Brāhmaṇa, i. 20²⁹.
- महामंस [°मांस] dainty flesh, especially human flesh, iv. 15^a.
- महामेह [°घ] a great cloud, iii. 31⁴.
- महाराज [°ज] a great king, i. 12³, 28²; ii. 0³, 1⁵, 6¹², 9¹, 42¹³, 16, 17, 19, 21; iii. 30², 34⁹; iv. 18³, 21, 19⁶⁰, 62, 20⁶.
- महावेज्यन्ती [°वेज्यन्ती] a great banner of victory, iii. 19^d.
- महिभल [°हीतल] the face of the earth, the earth, iii. 14^c.
- महिन्दपाल [°हेन्द्रपाल] the king Mahendrapāla, i. 5^b.
- महिला ts. a woman, i. 7^b, 22^b, 25⁴.
- महिषी [°षी] a buffalo-cow, i. 19^c.
- मही ts. the earth, ii. 22^b.
- महीदल [°तल] the surface of the earth, the earth, i. 34³⁴; ii. 10³.
- महु [°धु] the spring, ii. 5^b, 6²¹; iv. 7^d, 19⁶⁶. mahūsava [°dhūsava], the spring festival, i. 16³.
- महुर [°धुर] sweet, charming, i. 28², 36^d; iii. 1^c.
- महुर- [मधुरय-] to become sweet. mahurijai, ii. 26^d.
- महुरिम- H. 2. 154. sweetness, beauty, ii. 2^b.
- महूसव [महोत्सव] a great festival, i. 18^d; iv. 9¹³, 21⁶.
- महेन्द्रजाल [महेन्द्र°] jugglery, ii. 44¹.
- महोसह [°होषध] a great, efficacious herb, iii. 20^d.
- मा ts. a prohibitive particle, not, i. 20⁵, 11, 17, 42; ii. 6⁷, 39^a, 40⁴; iii. 8⁶, 21^a, 32^a; iv. 4¹.
- माभही [°गधी] the Māgadhi style in poetry, i. 1^c.
- माण [°न] pride, jealous anger, i. 15^b, 18^a; iii. 30^a.
- माणस [°नस] mind, heart; name of a sacred lake, ii. 6¹⁰, 50^b; iii. 2^d; iv. 23^a (rosakasāmāṇasavaī [roṣa-kaśāyamāṇasavatī], having her mind affected by anger).
- माणिक्य [°क्य] a ruby, i. 20²⁶; iii. 15^d; iv. 19⁶⁵.
- माणिक्यचण्ड [°क्यचण्ड] name of a bard, iii. 26².
- माणिक्यमाला [°क्यमाला] name of a woman, iv. 9¹⁰.
- माणिणी [°निनी] an angry, jealous woman, ii. 50^b; iii. 27^d, 30^a.
- माणुस [°नुष] a man; mankind, the world of men, i. 31^b; ii. 25^a; iii. 8¹, 14^d, 16²; iv. 23^d.
- मादा [°द] a mother, i. 20²⁵.
- मादुच्छ [°च्छ] fem. °cchiā. H. 2. 142. a maternal uncle, fem. aunt, i. 34¹⁰, 12.
- मारुद [°त] wind, i. 16³.
- मालई [°ती] a great-flowered jasmine, iii. 2^b.
- माला ts. a garland, chaplet, row, string, i. 20⁹; ii. 6^b, 13^b, 20^a; iii. 18^b; iv. 9¹⁰.



मालिआ [°का] *the same*, i. 11^a, 17^a; iii. 2^b.

मास [°ब] *a weight of gold*, iii. 3¹⁸.

मास ts. *a month*, iv. 9^d.

माहय्य [°हात्म्य] *majesty, dignity*, i. 9^b.

मिअङ्क [मगा°] *the moon*, ii. 42^a; iii. 21^a, 26^d.

मिअङ्कमणि [मगा°] *the moon-gem, supposed to ooze away under the moon's rays*, iv. 18³⁶.

मिअङ्कलेहा [गाङ्कलेहा] *name of a woman*, iv. 9⁹. °kadhā [°kathā], *the story of Mrgāṅkalekhā, a poem of Aparājita*, i. 8³.

मिअङ्क [मद°] *a kind of drum*, i. 4⁹.

मिट्ठण [मट्ठत्व] *sweetness*, iii. 14^c.

मिधुण [°युन] *a pair, couple*, iii. 9³.

मिल to *join, combine*. milido, ii. 6¹³. milidam, i. 34³¹. milidassa, iii. 9³.

मिलाण [म्लान] *faded, withered*, ii. 6¹⁰.

मिसा [°षात्] *under the pretext of, in the disguise of*, i. 18^c; iv. 22^d.

मिधुण [°युन] *a pair, couple*, i. 14^d.

मोल to *be closed*. milanta, i. 35^d.

+ सम to *close the eyes*. sammiliṇaṇaṁ, iii. 7^b.

+ समुद to *become manifest*. samum-milāi, i. 31^b; ii. 25^a.

मुउउन्द [°चुकुन्द] *name of a tree*, iii. 25^c.

मुक्ख [मूर्ख] *foolish*, i. 18⁶.

मुच् to *loose, let go, quit*. muñcaha, i. 18^a. muñcanto, ii. 50^b; iii. 25^c. muccanta, iii. 27^b. mottūṇa, iii. 3^d; iv. 13^a. mukka, ii. 6¹⁰; iii. 34^a. mukko, iii. 10^a. mukkā, i. 29^a, 31^a.

+ अव to *loosen, take off*. avamukka, i. 28^a.

+ उद to *loosen, s'ied*. ummukka, iii. 28^d.

मुक्का [मूर्ख] *fainting, swooning*, i. 35^d.

मुट्ठि [°ट्ठि] *the clenched hand, fist*, i. 30^a; iii. 19^b.

मुण H. 4. 7. to *know, think, understand*. muṇasi, iii. 8^a. muṇiadi, i. 28^d. mupido, ii. 48¹.

मुणाल [म°] fem. °li, °liā, *a lotus-fibre*, ii. 6¹⁰, 11^c; iii. 20³.

मुत्ता [मुक्ता] *a pearl, pearl-oyster*, i. 29^d; iii. 3¹⁸.

मुत्ताहल [°क्ताफल] *a pearl*, iii. 3¹⁸, 4¹, 5^a. °ttana [°tva], *condition of being a pearl*, iii. 4¹.

मुत्ताहलिल [°क्ताफलवत्] *abounding in, or consisting of pearls*, i. 4^c; iv. 10^a.

मुत्ति [°क्ति] *release, final emancipation*, i. 24^a.

मुहा [°दा] *a seal, stamp, token*, i. 33^c; ii. 2^a, 41^a; iii. 9^d.

मुहिअ [°दित] *sealed, closed*, i. 35^d.

मुद्ध [°ध] *foolish, innocent; charming, lovely*, i. 16^b, 19^d, 34³; ii. 26^a; iv. 21^a, 22^a.

मुल्ल [मूल्य] *price*, iii. 5^b.

मुह [°ख] fem. °muhī, *face, mouth, opening; beginning with*, i. 13^c, 20^{27, 30}, 24^a, 26^a, 34^{d, 3}; ii. 10^b, 17^b, 27^b, 32^d, 47^b; iii. 9^d, 21^a, 22⁹, 25^b, 28^a, 33^a, 34^{b, 9}; iv. 23^b.

मुहल [°खर] *noisy, tinkling*, ii. 32^b, 34^a.

मुहेन्दु [°खेन्दु] *a moon-like face*, ii. 30^d.



मूल *ts. root, ground*, i. 4^b, 16^c; ii. 2^a, 24^a; iv. 2¹, 18^{30, 38}.

मृ *to die. Caus., to kill.* mudo, i. 20⁴¹. māraṇijjā, ii. 5^b.

मज्ज *to purify, cleanse.* majjidā, ii. 11⁵.
मेल्ल *H. 4. 91. to loosen, emit, to be emitted.* mellanti, iv. 22^d.

मेहला [खला] *a girdle, flank of a mountain*, i. 20^a; ii. 32^b; iii. 13^a; iv. 7^b.

मोक्ख [क्ष] *final emancipation; scattering, strewing*, i. 22^b, 24^d; iv. 21¹.

मोत्तिअ [मोत्तिक] *a pearl*, ii. 17^a; iii. 4³, 20³, 27^b. ttana [tva], *condition of being a pearl*, iii. 4^b.

मोदअ [क] *sweetmeat*, iii. 8¹.

मोर [मयूर] *a peacock*, iv. 14^b.

मोलि [मौ] *head*, i. 11^a; iv. 20³.

मोहण [न] *bewildering, one of the five arrows of Cupid; coitus, love*, i. 2^b, 32^d; ii. 32^d; iii. 26^c.

यद् *who, which, what; that, when, because, in order that.* jo, i. 6^a, 19⁷, 21⁵, 34¹⁰; iii. 12^a. jā, i. 8^b, 19⁷; ii. 23^b; iii. 15^a; iv. 9⁶. jam, i. 13^c, 19^{7, 8}, 20^{27, 29}, 21^c, 25^d, 26^{a, b, c}, 29^a, 34^{29, 36}; ii. 3^d, 6¹⁷, 7^b, 8^a, 11^d, 27^c, 28^b, 46^c, 47¹; iii. 9^c, 16^d, 23^b; iv. 4^c, 9¹⁹, 18^{16, 23}, 19⁵⁷, 22^{a, b}, 23^d. jeṇa, i. 18^c, 20²⁷, 34³⁸; ii. 8^d, 42²¹, 44³; iii. 16^d, 34³; iv. 18²¹. jeṇam, i. 32^d; iii. 13^d. jīa, ii. 41^d. jassa, i. 9^b, 10^b, 18²; iv. 3^c, 20^b. jissā, ii. 23^{a, d}; iii. 22^a. jassim, ii. 28^c; iii. 10^a. je, i. 19^{b, c}, 20^a; ii. 5^a; iii. 17^b, 24^a; iv. 21^{a, b}, 22^{a, b}. jehi,

iii. 22^d. jāṇam, i. 33^c; iii. 11^a; iv. 9^{b, c}. jesum, ii. 5^c.

यन्त्र- *to restrain, regulate.* jantia, iv. 17^a.

यम + सम् *to restrain, bind, gather.* sam-jamanti, i. 27^c.

या *to go, happen, be possible.* jāsi, ii. 8^d. jāi, i. 21^c, 30^{b, d}; iv. 20^b. jāmo, i. 22^b. janti, iv. 9^d. janti, ii. 31^d.

+ प्रति *to believe, trust.* pattiāmi, ii. 6^a.

युज्ज *to be proper, fit.* jujjadi, i. 34³⁹.

+ नि *to appoint, use.* niṇṇijāmi, i. 20¹⁴. niṇṇijasi, i. 20¹³. niuttāo, iv. 9³.

+ प्र *to represent on the stage, act, perform; to use, employ.* pauñjadha, i. 10¹. pauñjaṭum, i. 11^b. pauñjīadi, i. 20²⁶.

रअ [य] *force, speed*, ii. 31^c, 39^a.

रअण [व] *a gem, jewel*, i. 14^a; ii. 18^a.

रअणि [जनि] *night*, ii. 11^b.

रअणिवल्लह [जनिवल्लभ] *the lover of the night, the moon, which is also called rājā*, i. 5^a.

रइ [वि] *the sun*, i. 25^b; iv. 2^b, 3^b.

रइ [ति] *sexual pleasure; the wife of Cupid*, i. 2^b, 15^b; ii. 2^d; iv. 9^c.

रइरमण [रति] *Cupid*, iii. 19^d.

रउह [रौद्र] *violent, wild*, iv. 15^a.

रक्खा [क्षा] *guarding*, iv. 9³. °ghara [°grha] *a prison*, iii. 34³; iv. 19²⁷. °bhavana [na] *the same*, iv. 9^c.

रक्ख *to guard, watch.* rakkhijae, i. 32^c.



रच् to arrange, produce. raāa, iii. 30^a.
raāa, ii. 20^a.

+ चि to arrange, effect, perform, make.
viraanti, i. 13^b; iv. 17^b. virāṇam,
ii. 44^b.

रक्का [°य्या] a high-way, main road, i.
20²³, 32².

रज् to be colored, pleased. Caus., to
please, satisfy. rajjāe, iii. 33^a.
rajjanti, iii. 6^b. ratta, ii. 50^c.
rañjedi, i. 19⁷.

रण् to sound, tinkle. raṇanta, ii. 32^a,
33^b. rania, ii. 47^a.

रगढा ts. a slut, whore, widow, i. 23^a;
iii. 8¹.

रत्त see रज्.

रत्ति [रात्रि] the night, iii. 7^a; iv. 9^b.

रदण [°न] a gem, jewel, i. 20¹³, 25^{4, 6}; iv.
19⁶⁵.

रदणचण्ड [रत्न°] name of a bard, i. 16².

रदणाभर [रत्नाक°] the ocean, iii. 3¹⁸.

रदि [°ति] sexual pleasure, ii. 49².

रम् to rejoice at, have sexual inter-
course with. ramāmo, i. 22^b.

+ चि to come to an end, to cease. vi-
ramaū, iv. 24^b.

रमण ts. the hip and the loins, i. 30^b,
34^a; ii. 23^c, 34^a; iv. 7^b.

रमणिज्ज [°णीय] pleasant, charming, i. 14²,
20^{7, 8}, 30¹; iv. 5¹.

रमणी ts. a lovely young woman, ii. 30^a.

रमणीअ [°य] pleasant, charming, iii. 31¹.

रम्म [°म्य] pleasing, agreeable, lovely, i.
23^d; iv. 9^a, 16^a.

रव ts. a cry, yell, noise, sound, ii. 32^c,
33^b, 34^b; iv. 15^a, 16^a, 17^b.

रस ts. sap, juice, flavor, desire, love,
sentiment (in poetry), i. 12^b, 14^b,
24^d, 29^c; ii. 11^{a, 1}, 12^a; iii. 10^c, 31¹,
33^a; iv. 5^b.

रसाअण [°यन] an elixir of life, ii. 8².

रह् + चि to quit, leave. virahido, iii. 8¹.

रह [°य] a carriage, i. 21^c, 25^b; ii. 18^b,
34^a.

रहस [°भस] impetuosity, i. 15^b; ii. 44^b;
iii. 2^c.

रहस्स [°स्य] secret, mystery, esoteric teach-
ing, ii. 49^{b, 1, 2}.

रहुउल [°घुकुल] the Raghu-family, i. 5^b.

राअ [°ग] passion; a melody, ii. 2^d. rā-
arāa [rāgarāja], the king of me-
lodies, the best musical mode, ii. 2^c.

राअ- [°जन] a king, i. 34²; iv. 18¹⁸.

राअउल [°जकुल] a royal family, court,
i. 20^{26, 27, 33}.

राअकेली [राज°] name of a woman, iv.
9¹¹.

राअसुअ [°जगुक] a king-parrot, ii. 14^a.

राअसेहर [°जशेखर] the poet Rājasekhara,
i. 5⁴, 10^a, 11^a.

राढा ts. lustre; name of a district in
Bengal, i. 14².

राहु ts. name of a demon, ii. 21^b.

रिज्जोली HD. 7. 7. a row, line, series,
iii. 20⁷.

रित्त [°क्त] empty, void, ii. 40². *ttana
[°tva], indigence, iv. 24^b.

रीद [°ति] style, diction, i. 1^d.

रीदि the same, i. 20¹.

रुच्चि [°चि] wish, passion, liking, iii. 14^d.

रुट्ट [°ष्ट] angry, i. 36^d.

रुह [°ट] the god Īva, i. 4^b.



रूप्य [रूप्य] *silver*, i. 4^b.

रुद् + अधि *to ascend*. ahirūdhāe, ii. 29²¹.

+ आ *to ascend, obtain. Caus., to raise, place; to plant.* āruhia, iv. 9¹⁸. ārūdhām, i. 9^b. ārovidā, ii. 42³⁹. ārovidavvā, ii. 29⁶.

+ प्र *to develop, rise, grow.* parūḍha, iii. 9². parūḍhe, iii. 8¹.

रुहिर [रुधिर] *blood*, iv. 19^a.

रुढि *ts. growth, natural production, custom or habit (which, according to a well-known saying, prevails even over precept)*, ii. 27^d.

रुच्य [रुच] *form, figure, beauty*, i. 29², 31^a, 34¹⁷; ii. 12^b, 49¹; iii. 9^b; iv. 9^a, 14^b, 20^a.

रे *a vocative particle, ho*, i. 18².

रेणु *ts. dust*, i. 29^d.

रेह H. 4. 100. *to shine, appear beautiful.* rehaī, ii. 16^b. rehae, ii. 23^b.

रेहा *shine, beauty (K, ii. 41^c cōbhā)*, ii. 41^c, 49¹; iv. 20^a.

रेहा [रेखा] *line, streak*, ii. 37^b; iv. 12^a.

रोमञ्च [रोमाञ्च] *horripilation*, iv. 22^d.

रोमञ्चिभ [रोमाञ्चित] *with the hair erect, thrilled*, ii. 46^d.

रोस [रुच] *anger, wrath*, ii. 47^a; iv. 23^a.

रोसाण- H. 4. 105. *to polish.* rosāṇiam, ii. 12^b; iii. 22^b.

रस [रस्य] *time in music*, iv. 12^b, 17^{a, b}.

रसा [रसा] *a creeper, creeping plant*, i. 28^b, 34^a; ii. 1^d, 9^d, 11^c; iii. 27^b.

लकख [लख] *one hundred thousand*, iii. 4⁵.

लकख [लख] *aim, mark*, ii. 41^d.

लक्ष *to see, behold.* lakkhijjāe, i. 16^c. lakkhia, iii. 10¹.

लग् *to adhere, cling to, to follow, elapse.* laggaī, ii. 25^b. lagga, i. 16^c, 26^a. laggā, i. 22^b; ii. 6¹⁵. laggam, ii. 24^a. laggassa, i. 20³⁰. laggehi, i. 16^d.

लङ्का *ts. name of Ceylon and its capital*, i. 17^a, 20^a.

लङ्गिम- [लङ्गिम] *youth, freshness*, ii. 24^d.

लङ्ग *to leap, jump over.* laṅghaanti, ii. 31^c.

लङ्घि [लङ्घिन] *mounting, transgressing*, ii. 27^a.

लङ्घी [लङ्घी] *success, splendor, the goddess of fortune*, i. 20³⁶, 33^b, 34³⁸; ii. 22^b, 25^b, 28^d, 41⁶, 48^b; iii. 18^a, 22^a, 26¹; iv. 19³⁶.

लङ्घण [लङ्घन] *the (moon) mark, or spot on the moon*, iii. 32^b.

लङ्घणमभ [लङ्घनमभ] *the spot on the moon, which is held to resemble a deer*, iii. 31^b.

लङ्घिभ [लङ्घित] *marked, furnished with*, ii. 7^b.

लट्ठ H. 7. 26. *charming*, iii. 18^d.

लट्ठि [लट्ठि] *a stick, stem, stalk; liana; a string of pearls adorned with a gem; anything thin or slender (at the end of compounds after words meaning body)*, ii. 6²³, 10^a, 24^d, 41^a; iii. 2^a, 5^b, 18^b; iv. 19³⁴.

लणह [लणह] *soft, smooth, fine, charming*, iii. 28^b; iv. 8^a. laṇhaa, *the same*, ii. 24^c.



लदा [°ता] *a creeper, creeping plant*, i. 16³, 34³⁹.

लप + आ *to speak*. ālavīadi, i. 4¹¹.

+उद् *to speak, say*. ullavidam, iv. 18¹⁷.

लभ् *to take, get, obtain*. Caus., *to cause to take, to give*. lahaī, iv. 3^b. lahadi, i. 20^{27, 29}. lahanti, iii. 13^d. laha, i. 20²⁹. lahasu, iv. 19⁵. lahadu, iii. 20¹⁰. lahejja, iii. 33^b. lahanti, ii. 31^b. labbhaī, iv. 23^d. laddha, i. 20¹⁴. laddhā, iv. 23^b. laddham, ii. 1^c; iv. 22^c. lambhio, ii. 44^c. lambhido, iii. 20¹⁶. lambhīa, ii. 13^a.

+समा *to touch, anoint*. samālabhamīo, ii. 11¹.

लम्ब् *to hang down*. lambijjanta, iii. 27^b.

+अव् *to resort to, partake in*. avā. lambēdi, i. 20⁹.

+आ *to support*. ālambia, i. 26^b.

लम्ब् ts. *hanging down*, i. 20⁴⁰.

लम्बत्यणी [°स्तनी] *a woman with large, pendulous breasts*, i. 20⁷.

लम्भ् ts. *attainment, obtaining*, ii. 28^c; iii. 15^b.

लस *to appear, come to light*. lasia, ii. 49^b.

+वि *to shine, become manifest*. vilasāi, i. 36^d; ii. 48^b.

लहु [°घु] *quickly, easily*, iii. 11^d; iv. 19³⁹.

ला H. 4. 238. *to put on*. lenti, i. 13^b.

लाभा [°जा] *parched or fried grain*, iv. 21¹.

लाडदेश [°टदेश] *name of a country, part of Gujarāt*, iv. 18^{18, 28}.

लावण्य [°यय] *beauty, loveliness*, i. 32^a; ii. 3^a; iii. 1^c, 19^a, 20¹⁰.

लास [°स्य] *dancing, dance*, iv. 10^a.

लाह [°भ] *gaining, obtaining*, i. 12^a.

लिख् *to write, engrave, paint*. lihaī, ii. 40^b. lihijjaī, i. 27^c. lihido, ii. 8¹.

+वि *to engrave, paint*. vilihium, i. 30^d.

लिङ्ग + आ *to embrace*. alingasū, i. 34²².

लिह् *to lick, grind, rub*. liḍha, i. 16^a.

+वि *to lick, to delight in*. vilihantu, i. 1^d.

लीला ts. *play, sport, beauty, ease, grace*, i. 34³⁸, 36^a; ii. 30^d, 37^a; iii. 3⁹; iv. 4^b, 7^a, 17^b. līlāghara [°grha], *a pleasure-house*, iii. 27^d. līlāvāṇa [°na], *a pleasure-garden*, iv. 2⁶. līlōjjāna [°dyāna], *the same*, iii. 22⁶.

लीलाइभ [°यित] *play, sport*, ii. 34^a.

लुण्ढ् *to rob, plunder*. luntijjanti, iii. 20³. luntia, iii. 11^b.

लुप + वि *to tear off*. vilutta, ii. 24³.

लुम्बो HD. 7. 28. *a creeping plant, liana*, i. 32³.

लेह [°ख] *a letter, writing*, ii. 6^{17, 20}.

लेहा [°खा] *a line, streak, the moon's crescent*, ii. 20^a, 41^b, 43⁵; iv. 9⁹.

लोभ [°क] *the world, mankind, men*, ii. 50^a; iii. 9^d; iv. 18^b.

लोभण [°चन] *an eye*, i. 26^a, 35^d; ii. 3^a, 50^a; iii. 8^d, 16^a, 19^a, 21^b.

लोढ् H. 4. 146. *to sleep; to roll on the ground*. loṭṭai, ii. 4^b.



लोदृग *rolling on the ground. racchā-*
lottanī, street-walker, strumpet,
 i. 20²³.

लोल *ts. shaking, quivering, i. 36².*

लोह *ts. copper, i. 20⁹.*

व *see व्व.*

°वअ [पद] *foot, iii. 3².*

वअंस [°यस्य] *fem. °mī, friend, companion,*
 ii. 13^a.

वअण [°चन] *voice, speech, words, i. 19^{2, 3},*
 20²⁹, 21⁵; ii. 42²⁰.

वअण [°दन] *face, ii. 11^d, 18^b, 29²¹, 42^a;*
 iii. 32^a; iv. 6^b.

वअस्स [°यस्य] *fem. °ssī, friend, companion,*
 i. 20¹⁷, 25³; ii. 6^{2, 13}, 11¹, 29^{4, 16},
 43¹¹, 47¹; iii. 21^{2, 3}, 8², 12³, 20^b;
 iv. 2⁶, 5^d, 18³⁴, 20¹², 21¹.

वंस [°श] *family, flute, i. 4⁷, 18⁹.*

वंसरोभणा [°शरोचना] *bamboo-manna, Ta-*
basheer (whose lustre is similar
to that of the opal), iii. 4^a.

वच् *to speak, call. vuccāmi, i. 34¹⁵.*

वच्छ [वृत्त] *a tree, ii. 44^a.*

वच्छ- [°त्तस] *the breast, bosom, iii. 19^b.*

वच्छा [°त्ता] *a girl, young woman, iv.*
 19^{19, 32, 44}.

वच्छोम *name of a town, the capital of*
Kuntala, according to the com-
mentaries, Vīdarbhā, i. 25⁵.

वच्छोमो *the Vāidarbhī style in poetry,*
 i. 1^c.

वज्ज् *to deceive, dupe. vañcio, ii. 8^a.*

वज्जणा [°ना] *fraud, iii. 34⁷.*

वड [°ट] *the fig-tree, iv. 18^{30, 38}.*

वडसावित्तो [°टसावित्रो] *the divinity fancied*

to be in the Vāṭa-tree during the
Vāṭasāvitrīvrata, an observance
among women on the day of the
full moon of Jyāiṣṭha, iv. 9¹⁸.

वडुत्तण [वडुत्त्व] *HD. 7. 29. growth, iv. 3^a.*

वडुण [°धन] *growth, increase, ii. 29¹³.*

वडुवअ [वर्धापक] *fem. °viā, congratulating,*
 i. 16¹.

वडुम- [वृद्धि] *H. 2. 154. growth, length,*
 i. 34^c.

वण [°न] *a forest, i. 17^b, 18¹⁸; ii. 50^a.*

वण [°ण] *color, beauty, i. 14²; ii. 7^b,*
 41^c.

वणण [°णन] *description, praise, ii. 1³;*
 iii. 30².

वण्णिआ [°णिक्का] *a color, paint, i. 4⁶.*

वत्ता [वार्ता] *tidings, news, iv. 9².*

वत्थु [°स्तु] *an object, iii. 31¹.*

वद् *Caus., to cause to sound, to play.*
vāla, iv. 16^a.

वदो [°तो] *the suffix vati, iv. 9¹².*

वन्द *to salute, pay homage to, to wor-*
ship. vandidum, i. 36¹. vandia-
di, i. 20³³.

वम्मह [मन्मथ] *H. 1. 242. Cupid, ii. 3^d,*
 18^b, 39^b; iii. 11^c. *Cp. मम्मथ.*

वर *ts. best, excellent; a boon, favor;*
a bridegroom, i. 1^b, 12^b; ii. 17^a;
iv. 19⁵.

वरिटु [°ष्ठ] *best, most excellent, preemi-*
nent, ii. 11^d; iii. 2^c.

वरिल्ल *a cloth, garment, ii. 36^a; iii. 3^c,*
 22⁴; iv. 7^b.

वरिस [वर्ष] *rain; a year, i. 20⁴¹; iv. 24^b.*

वरिसधर [वर्ष°] *a eunuch, iii. 34⁸.*

वरिसि- [°षिन] *raining, iii. 31¹.*



वर्ण- to, describe, praise. vāṇemi, ii. 32². vāṇpaa, i. 18¹⁴. vāṇpīasi, i. 20¹⁰. vāṇpido, i. 8^{1,3}. vāṇpīdā, ii. 24²; iii. 26¹.

वल to turn round, surround; appear. valanta, iii. 27^d. valia, i. 30^a; ii. 24^a; iii. 2^c.

वलभ [°य] a bracelet; a circle, i. 25^d; ii. 9^b, 16^a, 32^c; iii. 13^a, 18^a, 27^a, 32^b; iv. 7^c.

वलह [°यित] surrounded, encircled; bowed, curved, i. 33^d; iii. 19^b; iv. 20^d.

वलही [°भो] the sloping roof, i. 36^a.

वली a fold of skin on the belly, ii. 1^b.

वल्लह [°भ] dear, beloved; lover, husband, i. 18^a, 19^b, 34⁸; ii. 6²³, 29²¹.

वल्लहराज [°भराज] name of a king, i. 34⁸.

वल्ली ts. a creeping, winding plant, ii. 35^b.

वस to dwell. vasaī, iv. 20^c.

+ नि to dwell, stay. nivasāī, ii. 49^b.

वस + नि to put on, wear; to attire. nīatthā, ii. 14^a. nivasiam, i. 26^c.

वस [°श] influence; used in the instrumental case with the sense, on account of, i. 31^a, 36^c; ii. 31^c; iv. 18^{a,b}.

वसन्त ts. the spring, i. 12⁸, 13^d, 18¹⁴; ii. 1³.

वसन्तसेणा [°ना] name of a woman, iv. 9⁸.

वसुंधरा ts. 1. the earth, i. 16³. 2. name of the wife of the Vidūṣaka, i. 20³⁴.

वसुहा [°धा] the earth, i. 25^a.

वह to bear, carry. vahanti, i. 19^a. vahanto, i. 18².

+ समुद् the same. samuvvahadi, i. 20²⁷.

वहू [°धू] a wife, i. 21^a; ii. 2^a; iii. 26^a; iv. 8^d.

वा ts. or, i. 18^{b,10,18}, 20⁴⁰, 30²; ii. 27^a; iii. 20^{16,17}; iv. 18³⁶.

वा to blow. vāanti, i. 17^d.

+ निस् Caus., to blow out. nīvāvido, iii. 22^d.

वाअ [°त] wind, i. 15^d.

वाअण [°दन] sounding, playing, iv. 18^a.

वाणी ts. speech, voice, i. 1^b, 20⁷.

वाद [°त] wind, i. 32².

वाम ts. left, i. 20¹⁵, 28⁴.

वामण [°न] a dwarf, pigmy, iii. 34⁸.

वारभ [°क] a vessel, cup, iv. 10^b, 13^a.

वारि ts. water, iv. 6^b, 8^c.

वारुण ts. consisting of water, iv. 13^b.

वारुणी ts. spirituous liquor, iii. 14^a; iv. 6^b.

°वाली [°पा] edge, i. 15^a.

वास + परि to make fragrant. parivāsia, iv. 5^c.

वास ts. dwelling, abode, ii. 3^b; iii. 22¹.

वास [°या] the poet Vyāsa, i. 1^a.

वासर ts. the day, i. 35^a; ii. 2^d; iv. 9^d.

वाहि- [°हिन] fem. °hiṇī, bearing, carrying, iv. 9¹⁰.

वि, after anusvāra वि, [अवि] though, also, cp. kiṁ. vi, i. 4^{6,9}, 7^a, 8^a,



13^c, 16^d, 2, 18⁶, 20^d, 7, 8, 10, 13, 14, 39,
24^a, 25^b, 27^c, 28^{2,3,4,5,8}, 30¹, 31^{a,b},
33^c, 34^{13,30,32,34}, 36¹; ii. 1², 5^c, 6^{13,25},
8^d, 10⁴, 18^{a,b}, 23^c, 25^{a,b}, 28³, 29¹⁰,
41^{3,5}, 42^{a,b,11,15}, 45^a, 46¹, 47^c, 48^{a,b},
49¹; iii. 1^{b,d}, 3^{c,4}, 4⁹, 8^{b,4}, 9^a,
15^c, 20³, 33^a; iv. 1^b, 6^d, 9², 16^a,
18^{17,21,22,25,31}, 19^{2,9,30,60}, 20^{3,6}, 22²,
23¹. pi, i. 1^b, 4¹², 10^a, 13¹, 16¹,
18¹⁶, 19⁶, 20^{16,20}, 22^a, 24⁵, 25^{a,4},
34^c, 35^{b,c}; ii. 1^a, 11^{1,2}, 27^c, 28^d,
39^a, 42¹⁷, 46^a, 48²; iii. 2¹, 3¹⁵, 9^c,
12^c, 13^c, 14^c, 15^b, 16^{c,2}, 32^a; iv. 2^a,
4^c, 9^{c,12,14}.

विभ [इव] *as, like*, i. 1^d, 4^{2,16}, 18¹⁵,
20^{d,7,9,13,30,43}; ii. 6^{10,19}, 11⁶, 40⁵,
45^b; iii. 2¹, 8⁴, 10¹, 19², 20¹⁹; iv. 2¹¹.

Cp. छ.

विभइल्ल [°चकिल] *a kind of jasmin*, i.
19^d.

विभक्खण [°चक्षणा] *circumspect, wise, clever*,
i. 20¹.

विभक्खणा [°चक्षणा] *name of the queen's
female servant*, i. 18⁶, 19⁵, 20^{1,4},
34³⁵; ii. 6^{4,13,14,17}, 10³, 11⁴, 41³,
42², 43⁸, 50³.

विभड्डु [°दग्घ] *clever, experienced*, ii.
29¹³.

विभण्ण [°कल्प] *doubt, hesitation, suspi-
cion*, iii. 10^a.

विभम्मिद [°जृम्भित] *gaping, opening, dis-
play, machination*, iv. 18³⁴.

विभलिद *see* गल् + वि.

विभसइ *see* कस् + वि.

विभार [°चार] *consideration*, ii. 6³.

विभाल [°काल] *evening*, ii. 50⁴.

विभोअ [°योग] *separation, absence*, ii.
9^c.

विक्कम [°क्रम] *force, prowess, valor*, i.
14².

विक्कम्म [°क्रम्म] *an interlude between the
acts of a drama*, i. 6^b.

विक्खरइ [Marāṭhī विखरणे] *to scatter*,
ii. 35^b.

विचित्त [°त्र] *various*, iii. 27^b; iv. 11^a, 20^c.
°ttana [°tva] *variety, strikingness*,
iii. 31¹. °dā [°tā] *the same*, i. 20¹;
iii. 4⁶.

विच्छाअ- [°य-] *to make pale, outshine*.
vicchāanto, ii. 30^a.

विच्छेअ [°द] *interruption*, ii. 39^a.

विच्छोल- H. 4. 46. *to cause to quiver*.
viccholanto, ii. 30^b.

विजइ- [°यिन्] *victorious*, iv. 4^d.

विज्जुल्लेह- [°द्युल्लेख-] *to act as lightning*.
vijjullehāīdam, ii. 40³.

विट्ठालि- H. 4. 422. *fem. °liṇī, polluting*,
i. 18³.

विडम्ब ts. *deception, fraud*, ii. 28^a.

विडम्बणा [°ना] *disguise, imitation, mock-
ery*, iii. 12^a, 33^b.

विडव [°टप] *a branch, bush, thicket*, i.
19^b; ii. 43^{2,12}.

विडूर [°दूर] *name of a mountain or
country from which the Vāḍūrya
jewel is brought*, i. 34¹⁸.

विणडिद *see* णइ + वि.

विणा [°ना] *without*, i. 18¹⁸, 20³⁶.

विणास [°नाश] *destruction*, iv. 24^a.

विखवेदि *see* ज्ञा + वि.

वित्तिभार [वृत्तिकार] *a commentator*, ii.
32².



वित्थर [°स्तर] *extension, minute details*,
i. 34^a; ii. 32²; iv. 3^a, 18⁹.

वित्थिय [°स्तीर्ण] *large, wide*, ii. 23^b.

विद् + नि *to tell, announce*. nivedemi,
ii. 10⁶; iv. 18⁴. nivedehi, i. 34³.
nivedaṣṣadi, ii. 29¹. nivedīadi,
ii. 22¹. nivedidaṁ, i. 16⁴; iv.
19⁵⁷.

विन्दुरिल्ल [?] *resplendent? tinkling?* [K,
ujjvala; J, mañjughoṣa; R, vidrā-
ṇa; U, vistāravat; in the Bāla-
rāmāyaṇa, translated vyatikara,
sadr̥ṣa, and miṣra], ii. 31^b.

विष्यलम्भ [विप्र°] *separation*, iv. 2^b.

विभ्रम [°भ्रम] *perturbation, flurry of
mind caused by love, amorous
play*, i. 2^a, 16³; ii. 3^b; iii. 12^a,
32^a.

विभ्रमलेहा [°भ्रमलेखा] *name of the queen;
name of a woman*, i. 16¹; iv. 9³,
19⁴⁴.

विभ्रमवन्त [°भ्रमवत्] *fem. °vaī, whirling
round, swinging*, i. 21^b.

विभ्रमसेना [°भ्रमसेना] *name of a woman*,
iv. 9³.

विमाण [°न] *a car, vehicle*, i. 34²⁷; ii.
31^b; iv. 19⁵⁵.

विराण, °णा [°चन] *arrangement, dres-
sing, embellishment*, i. 20³; ii.
28^a.

विरह ts. *separation*, i. 35^c; ii. 42⁵.

विरहि- [°हिन] *fem. °hiṇī, separated from
the lover or mistress*, i. 20^c;
ii. 2^c.

विलास ts. *coquetry, grace, beauty*, ii.
40^a; iii. 31^a.

विलासिणी [°नी] *a coquettish woman, a
woman*, iv. 14^a.

विलुप्त *see* लुप्त + वि.

विलेवण [°पन] *ointment, unguent, cos-
metic*, i. 30¹.

विलोभण [°चन] *an°eye*, iii. 22^c.

विलोल ts. *rolling, unsteady*, ii. 32^c.

विवरीअ [°परीत] *inverted*, ii. 16^b.

विवाह ts. *marriage*, iv. 18^{28, 32}, 19^{17, 39, 44},
20⁶, 21⁶.

विश्र + अनुप्र *to enter*. anuppavittho, iv.
18³.

+ उष *to sit down*. uvavisa, iv. 19^{6, 60}.
uvavisadu, i. 24²; ii. 29¹⁶. uvavi-
sia, i. 34³; ii. 41².

+ नि *to enter, fix. Caus., to fix, apply,
place, arrange*. nivittha, i. 21^b;
iii. 12^a. nivitthā, iii. 2^d. nive-
saanti, ii. 36^b. nivesaanti, i. 27^a.
nivesiā, ii. 15^a. nivesiaṁ, ii. 18^a.
nivesidāo, iv. 9³.

+ प्र *to enter. Caus., to introduce*. pa-
visamha, iii. 20^{5, 11}. pavisia, iii.
34⁹. pavitthā, iii. 2^d. pavitthāe,
iv. 18¹². pavesaa, i. 21⁷.

विस [°ष] *poison*, iii. 20^a.

विसअ [°षय] *an object, matter; range,
reach*, i. 24⁵; ii. 8^d.

विसट्टइ H. 4. 176. *to burst open, be ex-
panded*, ii. 4^b.

विसहर [°षधर] *a snake*, iii. 20^a.

विसारि- [°रिन्] *fem. °riṇī, wandering
about*, iv. 19⁶⁸.

विसुद्ध [°सुद्ध] *correct, accurate*, iv. 12^a.

विसेस [°शेष] *difference, mode, variety*, i.
8^{a, b}; iii. 15^b.



विसेस [शेषक] *a mark on the forehead with sandal etc.*, iii. 32^b.

विहि [चि] *performance, manner, conduct, rule, fate, destiny*, ii. 28^a; iii. 14^a; iv. 1^b, 3^d, 18¹².

विहूसण [भूषण] *ornament, decoration*, ii. 25^b.

वीक्षण [जनन] *produced by fanning*, iv. 8^c.

वीज *to fan*. vijaissam, iii. 22².

वीणा *ts. a lute*, i. 4⁸.

वृत्त [वृत्तान्त] *news, tidings*, ii. 11².

वृ+नि *Caus., to ward off*. nivāria, ii. 29^d.

वृत् *to be, abide, stay*. vattāi, ii. 4^c, 20^b; iii. 29^b. vattādi, i. 34³¹; ii. 41³, 50¹; iii. 22⁸; iv. 19⁶⁰. vattānti, i. 12³, 13^c; ii. 5^d; iii. 27^d.

+आ *Caus., to stir, churn*. āvattā, i. 16^b.

+उद् *Caus., to rub, clean, anoint*. uvvattā, ii. 12^a.

+प्र *to go forward, proceed; to arise, be produced; to begin; to be occupied with*. paattāi, ii. 4^c. paattāū, i. 1^b. pavattādu, iii. 20⁷. paatto, i. 36^c. paattā, iv. 16^b. paütto, i. 4², 6²; iii. 3¹⁷. paüttā, i. 4¹⁶, 16⁴.

+सम् *to become, arrive. Caus., to anoint*. samvutto, ii. 50⁴. samvuttā, iii. 22¹. samvattānam, ii. 46^a.

वृध् *to increase. Caus., to augment; to congratulate*. vadḍhanti, iii. 11^c. vadḍhia, iii. 10^d. vadḍhāviasi, i. 12⁸. vadḍhāvidā, i. 16².

वृष् *to rain*. varisidum, iii. 3¹⁷.

वेअ [द] *the Veda*, i. 24^b.

वेअडिअ [वैकटिक] *a jeweller*, iii. 4⁹.

वेअणा [दना] *feeling, pain*, iii. 4⁹; iv. 19³⁵.

वेज्ज [वैद्य] *a physician*, iv. 7^c, 18³⁷.

वेणी *ts. a braid of hair*, i. 13^b; ii. 1^c, 39^b.

वेणु *ts. a flute*, iv. 6^a, 18^a.

वेदिआ [का] *an altar, raised seat*, ii. 29¹⁵.

वेरुलिअ [वैदूर्य] *H. 2: 133. the Vaidūrya jewel, cat's eye*, i. 34¹⁸.

वेला *ts. time, opportunity*, ii. 6¹⁵, 41⁵.

वेष्ट *to surround, enclose, embrace*. vedhium, i. 30^b.

वेस [ग] *dress, apparel*, iii. 18^a; iv. 7^d, 18^{a, b}.

वो *see त्वम*.

व्यध् *to pierce. Caus., to cut, perforate, bore*. vindhanti, i. 32^d. viddhāvidā, iii. 4⁸.

व्व, व [इव] *like, as*. vva, i. 18^d, 29^d, 35^d; ii. 33^b, 34^b, 36^b, 39^a, 46^d, 48^b; iii. 2^{a, b}, 20^a, 25^a. va, i. 4^d, 16^d; ii. 35^b, 37^b, 38^b, 40^b; iii. 20^a, 28^b; iv. 9^b, 17^b. Cp. विअ.

शङ्क *to fancy*. sañke, iv. 22^c.

शम+नि *Caus., to hear, listen to*. nisāmaa, ii. 29^c.

शिक्ष् *Caus., to teach, instruct*. sikkhāviasi, ii. 27¹.

सुप् *Caus., to wither, emaciate*. sosanijjā, iv. 2². sosanijjā, iv. 2¹.



शु to hear. *suṇa*, ii. 27^d. *suṇasu*, i. 8². *suṇādu*, ii. 9¹; iv. 9⁴. *soṇa*, i. 35^c. *suṇiadi*, i. 4¹⁰, 21⁵; ii. 10⁸. *suvantaṁ*, ii. 27^d. *sudaṁ*, ii. 24⁴; iii. 20¹.
 श्लाघ to praise. *salāhanijjo*, iv. 3¹.
 श्वस + उद् to be loosened, relaxed. *ūsa-santaṁ*, ii. 24^b.
 + वि to trust, confide, rely. *viśasiadi*, iv. 20³.

स [स्व] one's own, iv. 19²⁴.
 सभ [शत] a hundred, iii. 27^c. Cp. सद.
 सभं [स्वयम्] self, ii. 47¹.
 सभंकिद [स्वयंकृत] self-made, i. 19⁶.
 सभण [शयन] a bed, couch, iii. 27^c.
 सभल [सकल] all, entire, i. 34⁸; ii. 5^c, 28^c, 47^c; iv. 6^d, 20⁹, 24^a.
 संविहाणअ [°धानक] arrangement of incidents, i. 34²⁵.
 सङ्गअ [संस्कृत] the Sanskrit language, i. 7^a.
 सङ्गद the same, i. 6².
 सङ्गरा [शर्करा] sugar, ii. 26^d.
 सक्खि- [साक्षिन्] an eye-witness, i. 18¹³; iii. 24^b.
 सग्ग [स्वर्ग] heaven, i. 4^a.
 सङ्का [श°] hesitation, scruple, fear, iii. 34^a.
 संकेद [त्त] a rendezvous, ii. 41⁹, 50².
 सङ्ग ts. touch, contact, ii. 28^c.
 संगम ts. meeting, union, intercourse, iii. 6^b, 34⁹; iv. 3¹, 9^a.
 सङ्घि- [°ङ्घिन्] fem. °giṇī, touching, meeting, attached to, ii. 20^a; iii. 24^b.

संघाडी [°टिका] HD. 8. 7. a couple, union, contact, i. 3^b.

सचन्दण [°न] with sandal, rubbed with sandal, iv. 6^c.

सच्च [°त्य] true, real; adv. indeed, forsooth, i. 20⁴; ii. 6⁴; iii. 8^a, 12³, 20⁴, 21¹; iv. 20². Compar., *sacca-dara*, ii. 6⁵.

सच्छन्द [स्व°] at one's own will, iv. 2⁶.

सज्ज ts. ready, prepared, ii. 28⁴, 29¹²; iv. 20¹¹.

सज्जण [°न] a good person, iii. 20¹⁷.

सज्जी- to be prepared, made ready. *sajjanti*, i. 4⁹. *sajjijanta*, iii. 27^c.

सन्ध [साध्य] to be accomplished, attainable, possible, i. 25^d.

संचअ [°य] heaping up, collection, ii. 1²; iv. 9⁷.

संचरण ts. going, motion, iii. 23^a.

संचारि- [°रिन्] fem. °riṇī, moving, wandering, iv. 19⁶⁴.

संजीवि- [°विन्] fem. °viṇī, bringing to life, resuscitating, ii. 3^c; iv. 23^b.

संजोअअर [°योगकर] uniting, bringing together, i. 34³³.

संझा [°घ्या] evening, i. 34⁴¹, 36¹; ii. 41³, 50¹; iv. 4^a.

सट्ठअ [°क] a kind of drama, i. 4¹⁸, 6^a, 12^b.

सण [श°] hemp, i. 20⁴³.

संणिहिद [°निहित] near, ii. 41³, 50¹.

सद् + प्र to be pleased, propitious. *pa-siāṇ*, iii. 21^b.

सद [शत] a hundred, i. 20²⁸, 41. Cp. सभ.



- सह [शब्द] *a word, sound, speech, noise*, i. 8^a, 20³, 36^c; iii. 31¹; iv. 9³.
- संतावि- [°पिन्] *fem. °vinī, burning, afflicted*, iv. 9^c.
- संतोसि- [°पिन्] *fem. °sinī, pleasing, comforting*, ii. 29^c.
- संधि *ts. union, friendship, peace*, ii. 6¹⁴, 15, 16.
- सपञ्चम *ts. with the Pañcama mode*, iv. 6^a.
- सप्य [°पे] *a snake*, iv. 18²⁷.
- सम *ts. same, equal, like, even, plain; adv., together, with*, i. 19^a, 20^{12, 26, 33}, 24^d; ii. 10⁵; iii. 6^b, 8^a; iv. 6^b, 12^a.
- समय [°य] *time*, i. 20²⁹, 36^b; ii. 6²¹, 50¹; iii. 3¹¹, 19^c; iv. 4^b, 7^d, 18⁷.
- समर्णा *ts. adorned with jewels*, iii. 18^a.
- समन्त *see आप + सम*.
- समसोसिआ [°शीर्षिका] *a setting on a par with, equality*, i. 20²⁶.
- समाक्रम [°गम] *meeting, arrival*, iii. 8^a.
- समारम्भ *ts. beginning*, i. 14².
- समिद्धि [°मद्धि] *abundance*, ii. 44^c.
- समुद्भ [°चित] *fit, appropriate*, iv. 19¹⁶.
- समुदभ [°य] *collection, multitude*, i. 28².
- समुद् [°द्र] *the ocean*, ii. 29¹³, 43⁵; iii. 4³.
- समहन्त [°द्रान्त] *sea-shore*, iii. 3¹⁴.
- समोरपिच्छ [समयूर] *with peacocks' tail-feathers*, iv. 14^b.
- संपद् [°प्रति] *now*, i. 35^b.
- संपक्वि- [°किन्] *mixed with, having contact with*, i. 17^b, 20^c.
- संपदं [संप्रतम] *now*, i. 19⁶, 34⁷; iii. 26².
- संपुड [°ट] *a cavity, fold*, ii. 6^{23, 24, 25}, 7^a.
- संपुख [°पूर] *full*, iii. 25^d.
- संभव *ts. birth, origination*, iv. 22^b.
- संभोज [°ग] *copulation*, i. 20^a; ii. 28^c.
- संमुह [°ख] *facing, opposite*, ii. 36^a.
- सर- [°रस्] *a lake, pond*, iii. 29^a.
- सर [°श] *an arrow*, ii. 3^d, 45^b; iii. 11^c; iv. 4^d, 20^d.
- सरअ [शरद्] *the autumn*, iii. 3¹¹, 28^d.
- सरण [°श] *refuge*, ii. 10^b.
- सरणी *ts. a path, line, row, swarm*, ii. 6^a.
- सरल *ts. straight, honest*, ii. 23^a, 30^d.
°ttana [°tva], *sincerity*, iii. 10^b.
- सरस्वई [°स्वतो] *the goddess of poetry*, i. 1^a.
- सरस्वदी *the same*, i. 34³⁴; ii. 10^{3, 4}.
- सरहसं [°भसम] *impetuously*, ii. 50^b.
- सरिआ [°रित्] *a river*, ii. 27^b, 35^a.
- सरिच्छ [°दृक्ष] *equal, like*, i. 19^c, 29^b.
- सरिष [°दृश] *the same*, i. 35^a; ii. 10^a, 11^a, 38^a; iii. 14^d.
- सरीर [°श] *body*, iv. 19³², 21^c.
- सरीरि- [शरीरिन्] *fem. °rinī, embodied*, iv. 19³⁴.
- सलाआ [शलाका] *a pin, stick used as a brush or pencil*, i. 20⁷, 34¹³.
- सलिल *ts. water*, i. 17^d, 20¹³; iii. 20³, 22¹; iv. 13^a.
- सवज्जा [°पर्या] *worship, attendance*, i. 34³⁵.
- सवण [°य] *an ear*, i. 29^a; ii. 8³, 18^a; iii. 2^d, 19^a; iv. 6^a.
- सवर [शक्] *a mountaineer, savage*, iv. 19³⁴.
- सव्य [सर्व] *every, each, all*, i. 7¹, 14²,



- 18¹; ii. 6^{4, 5}, 24², 27^c, 28^c; iii. 8⁴; iv. 2¹⁰, 18^{9, 34}, 23^d.
- सर्व्वकस [सर्व्वकष] *all-scratching, i. e. very galling or exciting, i. 18^d.*
- सर्व्वस्स [सर्व्वस्व] *the very essence, i. 28^b.*
- ससङ्क [शशा°] *the moon, iv. 23^b.*
- ससहर [शशध°] *the same, iii. 30^a, 31^a.*
- ससि- [शशिन्] *the same, i. 25^a; ii. 10^c, 20^b, 21^b, 32^d; iv. 3^b.*
- ससिण *the same, iii. 33^b.*
- ससिण्णहा [शशिप्रभा] *name of a queen, the mother of Karpūramanjarī, i. 34^{11, 17}.*
- ससिहण्ड [शशिख°] *a digit of the moon, i. 3^a.*
- ससुर [श्वशुर] *a father-in-law, i. 18².*
- सह *to endure. sodhavvo, iv. 1^a.*
- सह *ts. together with; at the same time, ii. 6^{14, 15}, 9^{a, b, d}, 42²¹, 50^{a, b}; iii. 34⁹; iv. 2^b.*
- सहअर [°चर] *a companion, friend, husband, ii. 41⁶.*
- सहरिस्स [°धम्म] *with joy, ii. 34^b.*
- सहसा *ts. forcibly, suddenly, i. 18^d, 29^a; ii. 45^b; iii. 3^d, 20¹⁵.*
- सहा [°भा] *an assembly, i. 19⁷.*
- सहाव [स्वभाव] *innate disposition, nature, iii. 11^a.*
- सहिआ [°खी] *a female friend, iv. 13^b.*
- सहित्तण [°खित्त्व] *friendship, ii. 28³.*
- सहिद [°त] *accompanied by, together with, i. 28⁸; ii. 42².*
- सही [°खी] *a female friend, i. 19⁵; ii. 7^a, 29^b, 41⁹, 43¹⁰, 50^{2, 3}; iii. 19², 20²³; iv. 9¹⁴, 19^{39, 57}.*
- साअं [°यम्] *in the evening, iv. 4^b, 8^b, 18⁷.*
- साअरदत्त [साग°] *name of a merchant, iii. 5².*
- साध् + प्र *to adorn, decorate. pasāhiā, ii. 22^a.*
- सामणी [°णी] *completeness of outfit, outfit, the requisites, ii. 41⁶, 42^{2, 8, 21}; iv. 9¹³, 19¹⁷.*
- सामल [°या°] *blackish, i. 16^c.*
- सामा [°या°] *night, iv. 8^c.*
- सार *ts. essence, vigor, iii. 10^d.*
- सारङ्ग *ts. an antelope, ii. 20^b; iv. 1^b.*
- सारङ्गिआ [°का] *name of a female servant of the queen, iv. 9¹⁴, 18⁹, 20⁶.*
- सारिआ [°का] *a kind of bird, Maina, Acridotheres tristis, i. 18¹⁵.*
- सारिक्ख [सट्ठ] *H. 1. 44. like, similar, iv. 19³⁰. °dā [sadrkṣatā] likeness, resemblance, iv. 19^{53, 59}.*
- सालिआ [शालिका] *an apartment, room, i. 14^c.*
- सावत्तअ [°पत्न्य] *the position of a rival wife, iv. 23^a.*
- सास [°वा°] *a sigh, ii. 9^a.*
- सासण [शासन] *direction, order, iii. 9².*
- साहार [साहकार] *produced from the mango, iv. 5^b.*
- साहि- [शाखिन्] *a tree, ii. 46¹.*
- साहिम्ह [°भिमुख] *fem. °hi, facing one another, iv. 12^b.*
- साहुलिआ *HD. 8. 52. a garment, cloth, i. 20²³.*
- सिअअ [°चय] *a cloth, garment, i. 4³, 26^c; iii. 22².*



सिक्खावण [शिक्खावण] *teaching*, ii. 8^c.
 सिग्घं [शिग्घम्] *quickly*, i. 4^d.
 सिग्घत्तण [शिग्घत्तव] *speed*, i. 18¹³.
 सिङ्गार [ङ्ग] *love, passion*, ii. 3^c; iii. 10^d;
 iv. 19⁶⁴, 23^b.
 सिद्ध *to sprinkle*. *siñcanti*, iv. 10^b.
siñcijjanti, iii. 20³. *sitta*, iii. 22¹.
sitto, i. 20¹³.
 सिञ्जा [शि] *tinkle, jingle*, ii. 32^c.
 सिञ्जिअ [शिञ्जित] *tinkling, singing*, i.
 18^c.
 सिद्धिल- [शिथिलय-] *to relax, loosen*. *si-*
dhilaāmi, ii. 1³.
 सिणिद्ध [सिग्घ] *affectionate*, i. 16³.
 सिद्ध *ts. a kind of supernatural being*,
 i. 25^c.
 सिद्ध *ts. witchcraft, magic power*, i. 21⁵.
 सिन्दुवार *name of a tree (Vitex ne-*
gundo) and its flower, i. 19^b; iv. 7^a.
 सिप्पि H. 2. 138. *a conch-shell*, i. 4^b.
 सिर- [शिरस] *head, top, summit*, ii. 46^d;
 iii. 3⁹; iv. 19³⁵.
 सिरिखण्ड [श्री] *sandal-wood*, iv. 4^a.
 सिरिताली [श्री] *a kind of toddy-palm*,
 ii. 1².
 सिरिराअसेहर [श्रीराजशेखर] *the renowned*
Rājaçekhara, i. 10^a.
 सिरिवज्जाउह [श्रीवज्जायुध] *name of a king*,
 iii. 5³.
 सिरि [श्री] *wealth, dignity, beauty*, i.
 33^b; ii. 48^a; iii. 15^c.
 सिरिस [श्रीरीष] *the flower of Acacia si-*
rissa, iv. 7^a.
 सिला [शि] *a stone, rock*, ii. 15^b; iv. 9⁷.
 सिलोमुह [शिलोमुख] *an arrow*, ii. 19^b,
 38^b, 46^b; iv. 4^d, 9⁹.

सिलोअ [श्लोक] *a verse*, ii. 7^b, 8³, 9¹.
 सिविणअ [स्वप्न] *a dream*, iii. 2², 3^{a, 4, 6, 7},
 4⁶, 8^a, 20⁴.
 सिसिर [शिशि] *cold; the cold season*, i.
 13^d; iv. 6^b.
 सिसिरोवआर [शिशिरोपचार] *artificial refri-*
geration, means for cooling, ii.
 41⁶, 42^{2, 8, 21}; iii. 19².
 सिमुत्तण [शिमुत्तव] *childhood, infancy*, i.
 20^d.
 सिंहण्ड [शिख] *a lock of hair left on*
the crown of the head (used as
synonymous with çekhara), i. 5^a.
 सिंहिर- [शिखरिन्] *a mountain*, i. 15^d.
 सिहा [शिखा] *top, tip; edge*, ii. 47^c; iii.
 25^c; iv. 3^d.
 सिह्णि HD. 8. 31. *the female breasts*,
 i. 34^b; iii. 16^b; iv. 7^a.
 सोअल [शोतल] *cool, cold*, i. 15^d; iv. 4^b,
 6^{a, b, c, d}.
 सोमन्तिणी [नी] *a woman*, i. 15^b; ii. 28^b.
 सोल [श्री] *nature, disposition*, ii. 6⁶.
 सोस [श्री] *head*, i. 20²⁷; iv. 2⁴, 12^a,
 18²⁷.
 सुअ [शुक] *a parrot*, iv. 2⁶.
 सुआ [ता] *a daughter*, i. 3^b, 12^b.
 सुउमार [कुमार] *very delicate or soft*, i.
 7^a, 20⁷.
 सुकइ [वि] *an excellent poet*, i. 20²⁰.
 सुट्टदरं [सुट्टतरम्] *excellently, exceedingly*,
 i. 20⁷; iv. 20¹⁵.
 सुणअण [नयन] *having beautiful eyes*, ii.
 11^d.
 सुत्त [सूत्र] *a thread, fibre*, ii. 50^c.
 सुत्तआर [सूत्रकार] *an author of Sūtras*,
 ii. 32¹.



मुक्ति [मुक्ति] *a pearl-oyster*, iii. 3¹⁸, 4^{a, 1, 3}.

मुत्थ [मुत्थ] *well-conditioned*, ii. 1^a.

सुन्दर *ts. fem. °ri, beautiful, lovely*, i. 20⁸; ii. 44^c; iii. 28^a, 34^a; iv. 21^d.

सुन्दरकेली *ts. name of a woman*, iv. 9¹¹.

सुन्दरत्तण [°त्त्व] *beauty, loveliness*, i. 14³.

सुन्दरे [सौन्दर्य] *the same*, i. 28^b, 33^c; ii. 48^a.

सुप्यञ्जल [°प्राञ्जल] *very straight, honest, sincere*, ii. 27¹.

सुबहुल *ts. very great*, iii. 12^d.

सुमरण [स्मृ] *remembering, recollection*, ii. 10^b.

सुर *ts. a god*, i. 25^c. sura-ana [-jana], *the gods*, i. 3^a.

सुरभ [°त] *copulation, sexual intercourse*, i. 24^d.

सुरङ्गा *ts. a subterranean passage*, iii. 22⁹, 34⁹; iv. 9^{6, 7}, 18³⁸, 19^{2, 24}.

सुरसरिता [°रित] *the Ganges*, iii. 3⁷.

सुरहि [°भि] *the spring*, i. 14³; ii. 22^b.

सुरा *ts. spirituous liquor*, i. 24^d; iv. 4^b, 19^a.

सुलक्खणा [°क्षणा] *name of a woman*, i. 34³⁵; ii. 9¹.

सुलोल *ts. very waving, unsteady*, iii. 11^a.

सुवण [°ण] *gold, a golden coin*, i. 14³, 18¹⁸, 19⁷, 20¹⁴; ii. 41^a; iii. 4⁵, 5^{b, 3}, 22^c.

सुवत्तुल [°तुल] *very round*, iii. 4^b.

सुस्सुसअ [सुस्सुसअ] *attentive, obedient*, i. 20³⁴.

सुह [°ख] *happy, agreeable; happiness*,

ease, joy, i. 3^b, 14³, 34¹¹, 36^b; ii. 28^d; iii. 24³; iv. 21⁶.

सुहअ [°भग] *blessed, beloved, beautiful*, ii. 9^c, 10^d; iv. 3¹. -ttana [-tva], *beauty, loveliness*, iii. 13^d.

सुहसंझा [°खसंध्या] *a happy evening*, ii. 49^d.

सुहासिद [°भाषित] *a witty saying, good counsel*, iv. 9^{5, 12}.

सु *ts. go, proceed, flow*. sarai, ii. 6^c. saranta, ii. 35^a.

+अप *to go away, to vanish*. osaranti, iii. 16^d; iv. 18^b.

+प्र *to flow forth, to grow*. Caus., *to extend*. pasaranta, iii. 10^c, 11^a. pasārida, i. 16³.

+प्रति Caus., *to arrange*. paḍisāredi, i. 4⁵. paḍisāriadi, i. 4⁸.

से H. 3. 81. *his, her*, i. 29³; ii. 1³, 6^c, 13^a, 18^a, 30^d, 35^a, 46^a.

सेअसल्ल [स्वेद°] *sweat, perspiration*, iii. 22¹.

सेज्जा [शय्या] *a bed, couch*, i. 23^c; ii. 4^b; iii. 3^a, 27^d.

सेट्ठि- [सेट्ठिन] *a merchant*, iii. 4⁵.

सेणा [°ना] *the word senā*, iv. 9³.

सेरन्यो [सैरन्यो] *a female attendant in the women's apartments*, i. 36^c; iv. 9⁹.

सेव् *to attend upon, frequent*. sevaī, ii. 17^b.

+नि *to practice, enjoy*. nisevia, iv. 8^b.

सेस [शेष] *remaining; rest*, ii. 29^{1, 4, 8}; iv. 4^d.

सेहर [शेखर] *a crest; chaplet, diadem*, iii. 13^a.



सेहालिआ [शेफालिका] *a kind of flower supposed to blossom by moon-light*, iv. 18³⁶.

सोडोत्तण [शौटीय] *valor*, i. 32².

सोढव्व *see* सह.

सोण [शो°] *red*, i. 26³.

सोत [स्रोतस्] *a stream*, i. 12^b; ii. 27^b; iii. 37.

सोत्तिअ [श्रोत्रिय] *a learned Brāhmaṇa*, iv. 20⁹.

सोविदल्ल [सो°] *a harem-keeper*, iii. 34³.

सोसण [शोष°] *emaciating, name of one of the arrows of Cupid*, i. 32^d; iii. 26^c.

सोहण [सौभाग्य] *beauty, charm*, ii. 3^b.

सोहज्जण [शोभाज्जन] HD. 8. 37. *horse-radish*, i. 20²⁰. (K, phalguna-māsi tatkaṇḍam khaṇḍayanti; J, puṣpanimittam cākhaṇām tro-tanam ity arthaḥ.)

सोहा [शोभा] *light, splendor*, i. 28², 29², 31^a, ^b, 34¹⁷; ii. 10^b, 25^a; iii. 25^c.

सोहि- [शोभिन्] *shining, lovely*, ii. 7^b.

सखल् *to tumble, fall down, end*. khalīā, i. 20^a. khaliam, i. 32^b.

स्तम्भ *Caus., to stop, arrest*. thambhemī, i. 25^b.

स्तु+प्र *to spread, to make a bed*. pat-tharijjanti, i. 36^b.

+वि *to increase. Caus., to spread, extend*. vittharanti, ii. 2^d. vitthārida, iii. 8^d.

स्था *to stand, remain, find place. Caus., to place, arrange*. ciṭṭhasi, i. 18¹⁵; iii. 2¹. ṭhāi, i. 34^a. ciṭṭhadi, i.

21^d; ii. 6¹⁰; iv. 20⁹. ciṭṭha, ii. 42²¹; iv. 19²⁴, 20⁴. ciṭṭhadu, i. 34²⁶; ii. 41⁶. ciṭṭhissam, i. 20³⁴. ṭhia, ii. 33^a; iii. 23^a. ṭhida, iv. 18³⁰. ṭhio, ii. 1^b, 46^d; iii. 4^a. ṭhido, iii. 3¹⁵, 4^d. ṭhiā, i. 26^c. ṭhidā, i. 20², 18. ṭhiām, ii. 47^d. ṭhidam, i. 20²⁷. ṭhidenā, ii. 29⁷. ṭhie, iii. 25^a. ṭhāvia, ii. 43². ṭhāvio, ii. 17^a. ṭhāvido, i. 4⁷. ṭhāvidāo, iv. 9¹⁰.

+उद् *to stand up, rise*. utṭhiūna, iii. 21^a. utṭhia, ii. 43⁵.

+प्रति *Caus., to place, establish*. pa-diṭṭhāvida, iv. 18¹¹.

+सम् *to stand, to be settled, fixed*. samṭhido, iii. 3¹⁸. samṭhiā, iii. 3^b, 5^b. samṭhidā, iv. 19⁶⁴.

स्ना *Caus., to wash, bathe*. ṇhāvio, i. 29^c.

स्पृश् *to touch*. putṭha, iv. 22^d.

स्फट् *Caus., to split, cleave*. phāḍidāo, iii. 4³.

स्फुट् H. 4. 177. *to break, fall asunder*. phudanti, iii. 20³.

+प्र *to open, become manifest*. pa-huttaī, ii. 4^a.

स्फुर् *to appear, become manifest, to quiver, vibrate*. phuraū, i. 1^c. phurantao, iii. 31^b.

+वि *to quiver, shine, blaze out*. vip-phuraū, iv. 3^c. vipphuranto, iv. 24^a.

स्म *to remember*. sumarasi, ii. 24³.

+वि *to forget*. visumaridāim, iv. 19¹⁶.

संस *to fall down*. saṃsamāpam, i. 27^b.



स्वप् *to sleep.* suvanti, i. 14^c. sutto, iii. 37.

हं *see* अहम्.

हंस *ts. fem. °sī, a swan, flamingo,* ii. 6¹⁰, 8^a; iii. 29^a.

हङ्कार- *to call, summon.* hakkārañ, ii. 33^b. hakkāriūṇa, ii. 36^b. hak-kāria, i. 4¹². hakkāriadu, iv. 20⁸.

हृत् [°स्त] *a hand,* i. 18¹⁰, 26^b, 36^c; ii. 6¹⁷, 20, 29^a, d; iii. 3^b, 23^a; iv. 9⁸, 9, 10, 12, 12^a, 15^a, 20¹³.

हन *to strike, beat.* haā, ii. 43^a.

हन्त *exclam., go to! mind you!* ii. 26^a.

°हर [°धर] *carrying,* ii. 6^d.

हर *ts. a name of Īva,* ii. 6²³; iii. 3^a.

हरण *ts. stealing, fascinating,* ii. 28^b, 31^d; iii. 18^c.

हरि *ts. a name of Viṣṇu,* i. 24^a.

हरिअन्दपुरी [हरिचन्द्र] *H. 2. 87. the city of Hariçandra, supposed to be situated in mid-air, a fata morgana,* ii. 40⁵.

हरिआल [°ताल] *yellow orpiment,* iii. 22^a.

हरिउड्डु [°वृद्ध] *name of a poet,* i. 20²⁰.

हरिकेली *ts. a name of Bengal,* i. 14².

हरिणङ्क [°णाङ्क] *the moon,* i. 10^b, 12^a, 25⁹; iii. 20¹⁵, 34^a.

हरिणच्छ [°णाक्ष] *fem. °cchī, deer-eyed,* iii. 22^d.

हरिणी *st. a doe, female antelope,* ii. 41^c.

हलबोल *HD. 8. 64. murmuring, noise,* i. 4¹⁰; iii. 34⁸.

हला *ts. a vocative particle used in addressing a female friend,* iv. 19³⁹.

हलिहो [°रिद्रा] *turmeric,* iii. 1^a.

हस *to laugh, mock. Caus., to cause to smile, laugh.* hasanti, iv. 18^b. hasantie, i. 20¹⁵. hāsia, iv. 18^b.

+उप *to deride, ridicule.* uvahasiāmi, i. 18⁶.

+वि *to smile.* vihasia, iv. 18²³.

हा *ah, alas,* iii. 22^a.

हा + परि *to be inferior to.* parihia-māṇa, iii. 8⁵.

हार *ts. a garland, necklace,* ii. 10^a, 11^b, 17^a, 23^b, 32^a, 35^a; iii. 2^a, 18^b, 20^a; iv. 7^a.

हाल *ts. name of a poet,* i. 20²⁰.

हास *ts. laughter, merriment,* ii. 3^b, 10^b; iv. 14^b.

हि *ts. because, for,* i. 14³, 16⁵.

हिअअ [हृदय] *heart,* i. 34³⁵; ii. 26^a, 30^c, 43⁵; iii. 8¹, 16^d, 18^c, 20¹⁷.

हिणङ् *to go, wander.* hiṇḍase, iii. 34^a.

हिन्दोल- *to swing.* hindolaanti, ii. 29⁷.

हिन्दोलअ [°क] *a swing,* ii. 29^{5, 6}.

हिन्दोलअण्णभञ्जणी [°कण्णभञ्जनी] *the swing-breaker, the swing-festival,* ii. 6²³.

हिन्दोलण [°न] *swinging,* ii. 32^d, 34^a.

होरअ [°क] *a diamond,* ii. 25^b.

हु *see* कवु.

हुंकार *ts. the sound hum, murmur, humming,* i. 36^d; iii. 20⁷; iv. 15^a.



हुडुक ts. *a small musical instrument, perhaps timbrel. drum*, iv. 16^a.

हुदवह [हुत] *fire*, iv. 21¹.

हृ to *carry, carry away, captivate, to enchant*. harai, iii. 20^d, 22^a. haranti, ii. 26^a. ^

+ अनु to *imitate, resemble*. anuharaï, i. 6^a. anuharadi, ii. 41⁵.

+ परि to *avoid*. pariharia, i. 6².

+ वि to *sport, play*. viharai, ii. 41^c.

हेला ts. *ease, facility*, ii. 29^b, 35^a, 47^b.



PART III

ESSAY

ON

RĀJAÇEKHARA'S LIFE AND WRITINGS

BY

STEN KONOW



1. Chronological List of Books and Papers Concerning Rājaçekhara.

1827. **Wilson, H. H.** Select specimens of the theatre of the Hindus. 3 vols. Calcutta, 1826-27. References to 3d ed., 2 vols., London, 1871.
1862. **Hall, Fitz-Edward.** Vestiges of three royal lines of Kanyakubja, or Kanauj, with indications of its literature. Journal of the Asiatic Society of Bengal, xxxi. 1 ff.
1869. **Govinda Deva S'āstri.** The Bālarāmāyaṇa. A drama by Rājaçekhara. Edited etc. Benares. Reprinted from the Pandit, a monthly journal of the Benares college, devoted to Sanskrit literature, old series, vol. iii., nos. 25-35.
1871. **Vāmanācārya.** The Viddhaśālabhañjikā edited etc. The Pandit, old series, vols. vi. and vii., nos. 65-73.
1872. **Vāmanācārya.** The Karpūramañjarī edited etc. The Pandit, old series, vol. vii., nos. 73-76.
1873. (**Jīvānanda Vidyāsāgara.**) Biddhashala Bhanjika, a drama by Rajasekhara, with a commentary by Satyavrata Samasrami. Calcutta.
1873. **Aufrecht, Theodor.** Ueber die Paddhati von Ārūṅgadharma. Zeitschrift der deutschen morgenländischen Gesellschaft, xxvii. 1-120.
1878. **Borooah, Anundoram.** Bhavabhūti and his place in Sanskrit literature. Calcutta.
1879. **Cunningham, A.** Report of a tour in the Central Provinces in 1873-74 and 1874-75. Archaeological survey of India, ix. 85. Calcutta.
1881. **Borooah, Anundoram.** Practical English-Sanskrit Dictionary. Vol. 3. With a prefatory essay on the ancient geography of India. Calcutta. See especially §§ 134 and the following.
1883. **Müller, F. Max.** India: what can it teach us? London.
1883. **Pischel, R.** [Review of] Kausika's Zorn (Tschandakauçika). Ein indisches Drama von Kschemisvara. Zum ersten Male und metrisch übersetzt von Ludwig Fritze. Göttingische gelehrte Anzeigen. 1883, pages 1217-41.
1883. **Hariçandra.** Karpūr Mañjarī, saṭṭak (Yah nāṭak çuddha prākṛt bhāṣā meṁ Rājaçekṣara kabi kī banāyā huā hai ...) Bānāras: Āryayantrālaya sambat 1939.
1883. **Jībānanda Vidyāsāgara.** Biddhashala bhanjika, a drama by Rajasekharakabi. Edited with a commentary. Calcutta. "Dvitiyaśaṁskaraṇam."
1884. **Bhandarkar, R. G.** Report on the search for Sanskrit mss. in the Bombay Presidency during the year 1882-83. Bombay.

1834. **Peterson, Peter.** A second report of operations in search of Sanskrit mss. Journal of the Bombay Branch of the Royal Asiatic Society, no. xliv. Pages 59f, 63f.
1834. **Jīvānanda Viḍyāsāgara.** Balarāmāyaṇa nāma nāṭakam mahākavi ṛi Rājasekhara viracitam . . . vyākhyāyānvitam. Calcutta.
1835. **Cappeller, Carl.** Pracandapāṇḍava [or Bālabhārata] ein Drama des Rājasekhara. Strassburg.
1836. **Apte, Vaman Shivram.** Rājasekhara: his life and writings. Poona: "Arya-Bhushana" Press. Pages 54.
1836. **Bhāskar Rāmchandra Ārte.** The Viddhasālābhanjikā of Rājasekhara: with the commentary of Narayana Dixit . . . To which is added the Ritusamhāra of Kālidāsa with a close English translation and various readings by Keshava Rāoji Godbole. Poona.
1836. **Peterson, Peter, and Durgāprasāda.** The Subhāshitāvali of Vallabhadeva. Bombay Sanskrit Series, no. xxxi. Bombay.
1837. **Durgāprasāda and Kāśīnātha Pāṇḍuranga Paraba.** The Karpūramanjari (with the commentary of Vāsudeva) and the Bālabhārata of Rājasekhara. Bombay. Kāvya-mālā. 4.
1837. **Fleet, John F.** The date of the poet Rājasekhara. Indian Antiquary, xvi. 175-178.
1839. **Kielhorn, F.** Siyadoni stone inscription. Epigraphia Indica, i. 162-179.
1890. **Lévi, Sylvain.** Le théâtre Indien. Paris.
1890. **Vaman Shastri Islampurkar.** A lucky wife or Karpoomanjari. Composed from Prakṛita or Maharashtri dialect. Bombay: "Tattva-vivechaka" Press. Vāgvilāsa-ratnakara, ratna 1.

[This seems to be the most convenient place for the names of a few books (1. Dictionaries; 2. Grammars; 3. Texts; 4. Books on plants, minerals, etc.) to which I have made more or less frequent reference in the Notes to the Translation. The list includes only works whose titles have been abbreviated or about the precise edition of which there might be some doubt.—C. R. L.]

BR. = Sanskrit-Wörterbuch von Böhtlingk und Roth. St. Petersburg, 1855-75.

OB. = Sanskrit-Wörterbuch in kürzerer Fassung von Otto Böhtlingk. St. Petersburg, 1879-89.

Molesworth = Dictionary, Marāṭhi and English, by James T. Molesworth. 2d ed. Bombay, 1857.

Hemachandra = Hemak'andra's Abhidhānak'intāmaṇi, ein systematisch angeordnetes synonymisches Lexicon. Herausgegeben, übersetzt und mit Anmerkungen begleitet von Otto Böhtlingk und Charles Rieu. St. Petersburg, 1847.

HD. = The Des'ināmamālā of Hemachandra. Part I. Text and critical notes. By R. Pischel. Bombay, 1880. (See p. 117.)

H. = Hemachandra's Grammatik der Prākṛitsprachen, herausgegeben von R. Pischel. Halle, 1877-80. (See p. 117.)



- Vararuchi** = The *Prākṛita-Prakāśa*, or the *Prākṛit Grammar* of Vararuchi. Edited and translated by E. B. Cowell. Hertford, 1854.
- Jacobi** = *Ausgewählte Erzählungen in Mahārāshṭrī. Zur Einführung in das Studium des Prākṛit. Grammatik. Text. Wörterbuch.* Von Hermann Jacobi. Leipzig, 1886. Appended is a sketch of the *Çāurasenī*.
- Whitney** = *A Sanskrit Grammar.* By William D. Whitney. 2d ed. Leipzig, 1889.
- Çakuntalā** = *S'akuntalā . . .* by Kālidāsa. Edited by Monier Williams. 2d ed. Oxford, 1876. Cited on account of the annotations.
- Meghadūta** = *Meghadūta . . .* von Kālidāsa. Herausgegeben von A. F. Stenzler. Breslau, 1874.
- Kādambarī** = The *Kādambarī* of Bāṇa. Edited by Kācīnāth Pāṇḍurang Parab. Bombay, Nirṇaya Sāgara Press, 1890. The references are to page and line of the text; but may be found with equal facility in the translation of Miss C. M. Ridding, London, 1896.
- Harshacharita** = The *Harshacharita* of Bāṇa. Edited by K. P. Parab and Dh. P. Vaze. Bombay, Nirṇaya Sāgara Press, 1892. The text references (as before) will serve also for the translation of Cowell and Thomas, London, 1897.
- Parab, Subh.** = *Subhāshita-ratna-bhāṇḍāgāram*, or *Gems of Sanskrit Poetry.* Selected and arranged by K. P. Parab. 2d ed. Bombay, Nirṇaya Sāgara Press, 1886.
- Sprüche** = *Indische Sprüche.* Herausgegeben von O. Böhtlingk. 2d ed. St. Petersburg, 1870-73.
- Roxburgh** = *Flora Indica*, or *Descriptions of Indian Plants.* By William Roxburgh. Calcutta, 1874. Reprinted from Carey's ed. of 1832.
- Rājanighaṇṭu** = *Rājanighaṇṭu-sahito Dhanvantariya-nighaṇṭuḥ.* Poona, 1896. *Ānanda-ācrama* Series, no. 33.
- SR.** = *Saṁgīta-ratnākara.* Same Series, no. 35.
- Griffiths** = The *Paintings in the Buddhist Cave-Temples of Ajantā, Khandesh, India.* By John Griffiths. 2 vols., folio. London, 1896-97. The references to this work were added by me in the proofs. Hence their extreme brevity. It is to be hoped that some one with a good knowledge of the artificial poetry may make a careful study of these pictures.

2. *Rājaṣekhara's Life.*

Earlier Opinions as to Rājaṣekhara's Date. — The name of Rājaṣekhara has been known to Indian scholars ever since the beginning of our century. Extracts from two of his works were published by the late H. H. Wilson. That critic also tried to fix as his date the end of the eleventh or the beginning of the twelfth century A.D.

Aufrecht, in his treatise on the *Çārṅgadharapaddhati*, collected the different verses ascribed in that anthology to the name of Rājaṣekhara



and expressed himself (p. 77) to the effect that, in his opinion, the poet was the immediate predecessor of Jayadeva.

Anundoram Borṇoh is of opinion that the tradition according to which Rājaṣekhara is said to have been a contemporary of Çaṁkara should be trusted, and that, accordingly, "we can safely fix the seventh century as his probable date."

I pass by the opinion of F. Max Müller that Rājaṣekhara lived in the fourteenth century, as being founded on a confusion of our poet with a younger Rājaṣekhara who wrote the Prabandhakoça, about 1347 A.D. (see p. 196).

The different allusions made by the poet himself in his works were discussed by Pischel, who came to the conclusion that Rājaṣekhara must have lived at the end of the tenth or the beginning of the eleventh century.

Peterson and Durgāprasāda assure us that Rājaṣekhara's real date is the middle of the eighth century; which, according to them, is shown by the fact that Kṣīrasvāmin, who was the teacher of Jayasīmha of Kashmir (A.D. 750), quotes a verse from the Viddhaçālabhañjikā, and that the king Mahendrapāla, to whom Rājaṣekhara himself refers as being a pupil of his own, was reigning in 761 A.D.

Vaman Shivram Apte, in discussing these various views, comes to the conclusion that Rājaṣekhara lived between the end of the seventh and the middle of the tenth century, most probably about the end of the eighth, because he quotes Bhavabhūti and is himself quoted in the Daçarūpa.

Durgāprasāda and Paraba place our poet between 884 and 959 A.D.

Rājaṣekhara's Relations to Mahendrapāla, and to the Latter's Son, Mahipāla. — Rājaṣekhara, in all his four extant plays, declares himself to be the spiritual teacher of a king Mahendrapāla or Nirbhayarāja. Cp. Viddh. i. 6 (ed. Árte), Raghukulatilako Mahendrapālaḥ sakalakalānilayaḥ sa yasya ṣiṣyaḥ; Karp. i. 5, Mahindavālassa ko a gurū; i. 9, Nibbhararāssa taha uvajjhāo; Bālar. i. 5, Nirbhayaguruḥ; Bālabh. i. 11, devo yasya Mahendrapālanṛpatiḥ ṣiṣyo Raghugrāmañiḥ.

Aufrecht had declared Mahendrapāla and Nirbhaya to be one and the same person, and their identity was proved by Pischel, p. 1221. Nirbhaya, accordingly, is a *biruda* or *ὄνομα πανηγυρικόν* of Mahendrapāla. The mss. of the Karpūramañjarī are in favor of the form Nibbhara (only the Jaina mss. read Nibbhaya), and Nirbhaya may be a false Sanskrit translation of this name.

Mahendrapāla's son was Mahipāla, the paramount sovereign of



Āryāvarta, i.e., according to Bālar. vi. 52¹ (p. 170.6, ed. Govinda), the country to the north of the Narmadā. Cp. Bālah. i. 7¹ (p. 2. 16, ed. Cappeller), tena (Mahīpāladevena) ca RaghuvamṣamuktāmaṇinĀryāvartamahārājādhirājena cīNirbhayanarendranandanenenārādhitāḥ sabhāsadaḥ. Cp. C. Mabel Duff's Chronology of India, p. 296 and 82 ff.

Rājaçekhara lived about 900 A.D. — Now Fleet has shown that this Mahīpāla must be identified with the king Mahīpāla of the Asni inscription, dated Vikrama saṃvat 974=A.D. 917, and has thus proved that Rājaçekhara lived at the beginning of the tenth century A.D. As pointed out by Pischel and Fleet, the Bālabhārata was performed in Mahodaya, and Mahodaya is another name of Kānyakubja (Bālar. x. 87¹, 89^c=p. 306. 6, 15), with which town Mahendrapāla and Mahīpāla are connected in the Siyadoni inscription. See Kielhorn, p. 170 f. For Mahendrapāla we have the dates 903-4 and 907-8. Fleet was not aware of the fact that Mahendrapāla and Nirbhaya are one and the same, and thought that Mahendrapāla must be another son or a grandson of Nirbhayanarendra, whose real name, according to him, was Mahīṣapāla. But this form of the word is rather suspicious, and the published photograph of the Asni inscription is in favor of Mahindrapāla, as pointed out by Kielhorn, p. 171¹⁶. As for this form, see Bühler, Epigraphia Indica, i. 244.

Kielhorn's summing up of the names of the four sovereigns of Mahodaya or Kānyakubja or Kanauj, as presented to us by the Siyadoni inscription, together with their known dates, may here be repeated for the reader's convenience from Epigraphia Indica, i. 171 :

1. Bhoja, A.D. 862, 876, and 882.
2. Mahendrapāla or Nirbhayanarendra or Mahīṣapāla, A.D. 903 and 907; pupil of the poet Rājaçekhara.
3. His son Kṣitipāla or Mahīpāla or Herambapāla, A.D. 917; patron of Rājaçekhara.
4. His son Devapāla, A.D. 948.

Fleet, Indian Antiquary, xv. 105 ff., has edited an inscription from Dighwa-Dubauli, of the Mahārāja Mahendrapāla of Mahodaya, dated Harṣa saṃvat 155=A.D. 761-2. As shown by Fleet, xvi. 175 ff., this feudatory Mahārāja must be quite a different person from the pupil of Rājaçekhara, but may possibly have been one of his ancestors. Peterson and Durgāprasāda confounded both, and thus arrived at the false date mentioned above.

The historical facts being thus finally established, it is no longer necessary to comment upon other suggestions or conjectures respecting the



poet's date. Nor can any authority be attributed to the traditional account that Rājaṣekhara was a contemporary of Ṣaṃkarācārya. This opinion is founded on the Ṣaṃkaradigvijaya, a work which is, in every respect, very untrustworthy. The same must be said about the South Indian tradition according to which Rājaṣekhara was king of Malabar, his real name being Kulaṣekhara Perumāl. This king, according to the Keralotpatti or Keralaviṣeṣamāhātmya lived in 322 A.D. (!) See Apte, p. 13, note.

Rājaṣekhara's Personal History. A Yāyāvāra Brahman, of the Ṣāiva Sect. — Rājaṣekhara gives more details about himself and his family than most Indian authors. According to Bālar. i. 6^b, 13^d; Viddh. i. 5², he belonged to a Yāyāvāra family. Hall, p. 14, note, translates yāyāvāra with 'maintainer of a sacrificial hearth'; and Nārāyaṇa Dikṣita, in his commentary on Viddh. i. 5², quotes Devala to show that yāyāvāra means a kind of gr̥hastha: dvividho gr̥hastho yāyāvāraḥ ṣālīnaḥ ca, 'there are two kinds of gr̥hastha, the yāyāvāra and the ṣālīna.' But probably yāyāvāra is the name of the family. The Yāyāvāras were brahmans. Apte, p. 18, justly remarks that Rājaṣekhara must also be presumed to have been a brahman because he is said to be an incarnation of Bhavabhūti and because it is not becoming for a kṣatriya to be a guru or upādhyāya. On the other hand, Rājaṣekhara's wife, Avantisundarī, is called, at Karp. i. 11^a, "The crest-garland of the Chauhan family," and was accordingly a Rajput princess. [Conjectures about her name in Pischel's Prākṛit-grammatik, p. 39-40.]

Rājaṣekhara seems to have been a Ṣāiva. This, as pointed out by Apte, p. 19, is rendered probable by the introductory stanzas to his works. Thus two of the four introductory stanzas in the Karpūramañjarī are in praise of Ṣiva and Pārvatī, as are also Viddh. i. 3 and Bālabh. i. 1, 2; whereas, in the Bālarāmāyaṇa, the abstract deity "vāṇinām gumpha" is extolled. But he cannot have been a bigot; for in the third ācāvāsa of the Yaṣastilakacampū we are told that he, like many other poets, when occasion arose, did honor to the religion of the Jains. See Peterson, A second report, 1884, p. 45 f.

Rājaṣekhara's Place of Origin the Western Deccan. — Rājaṣekhara's family seems to originate from Mahārāṣṭra, that is (cp. Bālar. x. 73^{1a}, p. 302. 18 ff.), from Vidarbha and Kuntala. His great-grandfather, Akālajalada, is called, in the Bālar. i. 13¹, p. 9. 1, Mahārāṣṭracūḍāmaṇi, 'a crest-jewel of Mahārāṣṭra.' Nārāyaṇa Dikṣita, in the introduction to his commentary on the Viddhaṣālābhañjikā, tells us that Rājaṣekhara in the Bālarāmāyaṇa declares himself to be from Mahārāṣṭra, and that he made use of the language of that country to a great extent. And in the



colophon to the Benares edition of the *Karpūramañjarī*, the poet is styled *Mahārāṣṭracūdāmaṇi* 'a crest-jewel of *Mahārāṣṭra*.' On the other hand, in the *Sūktimuktāvalī*, *Rājaṣekhara's* ancestor, *Surāṇanda*, is called *Cedi-maṇḍalamāṇḍanam*, 'an ornament of the country of the *Cedis*.'

Apte has pointed out that our poet is especially acquainted with Southern customs and places and often alludes to Southern rivers, such as *Kāverī*, *Tāmraparṇī*, *Narmadā*, etc. He knows "the black cheeks, the pure smile, and the teeth rubbed white with the rind of betel, of the *Draviḍa* women, the curling ringlets of *Karnatic* maidens, the pleasure-seeking propensities of *Lāṭa*," etc. See Apte, p. 20 f. In the *Āucityavi-cāracarcā*, v. 27, a stanza by *Rājaṣekhara* is quoted which does not occur in any of his known works:

karnāṭīdaṣanāukitaḥ ṣitamahārāṣṭrikāṭākṣāhataḥ
prāuḍhāndhrīstanapiditaḥ prapayinibhrūbhāṅgavitrāsitaḥ |
lāṭibāhuviveṣṭitaḥ ca malayastritarjanitarjitaḥ
so 'yaṁ saṁprati Rājaṣekharakavir Vārāṇasīm vāñchati ||

'Marked by the teeth of the *Karnāṭa* maidens, hurt by the sharp glances of the *Mahārāṣṭra* women, pressed by the voluptuous breasts of the *Āndhrīs*, frightened by the frown of his beloved friend, embraced by the arms of the *Lāṭa* maidens, menaced by the fore-finger of the women from *Malaya*, the poet *Rājaṣekhara* nowadays is longing for *Benares*.' As the stanza is given by *Kṣemendra*, the *Rājaṣekhara* here mentioned is presumably no other than our poet. The countries that are named range from *Cambay* to *Comorin*, and justify little more than the conjecture that *Rājaṣekhara* was from the *Western Deccan*. And as we find him in the position of court-poet at *Kanauj*, far to the north, we must suppose that he, like *Bilhana*, left his native country to seek wealth and fame at foreign courts.

Rājaṣekhara at the Court of Kanauj. — *Rājaṣekhara* seems to have been very proud of his position as the guru of king *Mahendrapāla*, and he mentions this fact in all his plays. In the *Sūktimuktāvalī* we find a stanza by a pupil (*antevāsin*) of *Rājaṣekhara*, beginning *āgaskāriṇi kāi-ṭabhapramathane*. It would of course be impossible to tell whether this *antevāsin* was the king *Mahendrapāla*.

The poet's connection with the court of *Kanauj* seems to have continued on into the reign of *Mahendrapāla's* son and successor, *Mahīpāla*; for it was at the request of the latter that the *Bālabhārata* was represented. But we do not know how long *Rājaṣekhara* remained at *Mahīpāla's* court.

Rājaṣekhara at the Court of Cedi. — *Rājaṣekhara* seems also to have had some connection with the *Cedi* princes. His name occurs in verse



85 of the Bilhari inscription of the rulers of Cedi, published by Kielhorn in the *Epigraphia Indica*, i. 251 ff. The verse runs:

suçīṣṭābandhaghaṭanā vismitakavirājaçekharastutyā |
āstām iyaṁ ākalpaṁ kṛtiḥ ca kīrtiḥ ca pūrvvā ca ||

‘May this composition, the several parts of which are well-joined, and which would deserve praise even from the wonder-struck poet Rājaçekhara, last to the end of the world, as well as the preceding eulogy.’ (Kielhorn.) The reference to our poet in a Cedi inscription gains somewhat in its significance from a stanza in the *Sūktimuktāvali*, which is attributed to the name of Rājaçekhara, and which may perhaps be of interest in this connection:

nadinām Mekalasutā nṛpāṇām Raṇavigrahaḥ |
kavīnām ca Surānandaḥ Cedimaṇḍalamaṇḍanam ||

‘The Narmadā among rivers, Raṇavigraha among kings, and Surānanda among poets adorn the country of the Cedis.’ This verse seems to be written in praise of Raṇavigraha, and if that be the case, it cannot belong to the younger Rājaçekhara. As shown by Fleet,¹ Raṇavigraha is a *biruda* of the Cedi prince Ḡamkaragaṇa, who lived about the middle of the tenth century. We may therefore, perhaps, conclude that Rājaçekhara at some time of his life had connection with the Cedi court.

Rājaçekhara's Ancestry.—Some details about Rājaçekhara's ancestry are given in his works. His father was a high minister, mahāmantrin (Bālar. i. 72; Bālabh. i. 8¹⁸), Durduka (Bālar. i. 13¹), or Duhika (Viddh. i. 5²); and his mother's name was Ḡilavatī (Bālar. i. 13¹). Poetical skill appears to have been traditional in the family. In a well-known stanza, Bālar. i. 13, we read:

sa mūrto yatrāsīd guṇagaṇa ivākālalaladaḥ
Surānandaḥ so 'pi ḡraṇaṇapūṭapeyena vacasā |
na cānye ganyante Tarala-Kavirāja-prabhṛtayo
mahābhāgas tasminn ayam ajani yāyāvarakule ||

‘This illustrious man (Rājaçekhara) was born in the Yāyāvara family; to which belonged Akālalalada, like a host of virtues incarnate; and Surānanda, whose words are worthy of being drunk in by the ears; not to speak of others, such as Tarala and Kavirāja.’ See Aufrecht, p. 77. Pischel, p. 1223, gives a slightly different translation, and remarks that the verse does not prove that Tarala and Kavirāja belonged to Rājaçekhara's family.

¹ The dynasties of the Kanarese districts of the Bombay Presidency from the earliest historical times to the Musalman conquest of

A.D. 1318. Gazetteer of the Bombay Presidency. Vol. i., Part ii., Bombay 1896, p. 414.



But in a stanza, given by Peterson in his Second Report, p. 59, and probably written by the younger Rājaṣekhara, it is expressly stated that Tarala was a yāyāvara.

Akālajalada was the great-grandfather of Rājaṣekhara : see Bālar. i. 13¹; Viddh. i. 5⁸; Aufrecht, p. 4. Stanza 777 of Ārṇagadhara's Paddhati is attributed to Akālajalada; and as his name is ingeniously woven into the stanza, with a double or hidden meaning (see Aufrecht, p. 4), we can hardly doubt the correctness of the attribution. The Subhāṣitāvali contains the same stanza, as no. 843; and here it is attributed to a "Southerner," dākṣiṇātya.¹ But whether this Southern poet, Akālajalada, the author of the stanza, is identical with the ancestor of Rājaṣekhara is not yet proved. According to a stanza ascribed to Rājaṣekhara in the Sūktimuktāvali, the dramatist Kādambārīrāma plagiarized from Akālajalada and thereby achieved fame as an excellent writer. See Peterson's introduction to the Subhāṣitāvali, p. 102.

Surānanda must also have been a poet, as may be inferred from the epithets given to him by Rājaṣekhara, in the Raṇavīgraha stanza (above, p. 182), and as is directly stated in the stanza just quoted (p. 182).

Tarala's name occurs in a stanza which, in the Sūktimuktāvali and the Harihārāvali, is given under Rājaṣekhara's name :

Yāyāvarakulaṇṇer hārayaṣṭeṣ ca maṇḍanam |
suvarṇabandharuciras Taralas tarālo yathā ||

'As the central gem, brilliant with golden setting, adorns the necklace, thus Tarala, illustrious on account of his Suvarṇabandha, adorns the Yāyāvara family.' Suvarṇabandha, with its double meaning, seems to contain an allusion to some work of Tarala.

As for Kavirāja, this must mean a different person from the author of the Rāghavapāṇḍaviya, if indeed the word is here used as a proper name. It is, of course, often merely a honorific title, and is applied to various poets. Thus Rājaṣekhara himself, according to Karp. i. 9^a, was successively called bālakavi and kavirāja; and, at Viddh. i. 5², he calls himself Kavirājaṣekhara — cp. Bilhari inscription, p. 182. See Pischel, Die Hofdichter, p. 37.

¹The Padyāvali contains a stanza (or more) ascribed to a poet "of the Deccan": see Pischel, Die Hofdichter des Lakṣmaṇasena, Göttingen, 1893, p. 10.



3. Rājaṣekhara's Extant Writings.

Four plays are extant which are ascribed to Rājaṣekhara. Their names are as follows :

1. Karpūra-mañjarī.
2. Viddha-çālabhañjikā, or 'The Statue.'
3. Bāla-rāmāyaṇa.
4. Bāla-bhārata or Pracanda-pāṇḍava.

Karpūra-mañjarī [= Camphor-cluster]. — This is, in my opinion, the oldest of our poet's plays : see below. It is called a Saṭṭaka. This word is said, at i. 6, to mean a kind of Nāṭikā where the praveçakas and vi-ṣkambhakas are wanting. The Sāhityadarpaṇa (no. 542) adds that it is written entirely in Prākṛit ; that the "marvellous flavor" (adbhuta rasa) prevails in it ; that its acts are named javanikā ; and that it, in other particulars, is like the Nāṭikā ; further (no. 429), that the title of a Saṭṭaka, as well as that of a Nāṭikā, is to be taken from the name of the heroine. And the Karpūramañjarī and the Ratnāvalī are cited as titles exemplifying the rule.

The Karpūramañjarī contains four acts called javanikāntara. It tells us how the king Caṇḍapāla marries Karpūramañjarī, the daughter of the Kuntala king, and thus becomes a paramount sovereign. The jealousy of the queen, and the machinations that bring the king and the heroine together, form the plot of the play. The adbhuta rasa is represented by the sorcerer Bhāiravānanda and his tricks. See Apte, p. 22 f.; Lévi, p. 249 f.

That the Karpūramañjarī is the oldest of Rājaṣekhara's known plays I am inclined to infer from the circumstance that it was not, like the other plays, acted at the request of the king, but by the wish of the poet's wife Avantisundarī.

The Karpūramañjarī was edited for the first time by Vāmanācārya in The Pandit, 1866-72. Then follows the edition by Durgāprasāda and Paraba, 1887.

I have seen two paraphrases of the Karpūramañjarī in modern vernaculars. The first is a Hindi translation by the well-known poet Hari-çandra (cp. Grierson, The modern vernacular literature of Hindustan, Calcutta, 1889, no. 581), and was printed in the year 1883. The other is a Marāṭhī translation, Bombay, 1890. See the chronological list under 1883 and 1890.

Of the existing commentaries, the best known is that of Vāsudeva,

which Durgāprasāda and Paraba have subjoined in their edition. It is hardly more than a Sanskrit paraphrase, and is of relatively small value. Much better is the South Indian commentary of Kṛṣṇasūnu. Pītāmbara's Jalpatiratnamañjarī is also of some use. The commentary of Dharmadāsa is known to me by name only. It is quoted by Durgāprasāda and Paraba in their edition of the play. For further information, see the critical account of the mss., p. xxiii ff.

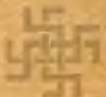
Viddha-ṣālabhañjikā. — The next production of our poet seems to have been the Viddha-ṣālabhañjikā or The Statue. This is a Nāṭikā in four acts, and the author seems, in several points, to have imitated the Ratnāvalī. In one passage (iv. 1⁹ = p. 113. 12 ff. in the edition of Ārte) the plays of Ārta are perhaps directly alluded to. The plot is quite similar to that of the Karpūramañjarī. The King Candravarman of Lāṭa has no son. He therefore tries to pass off as a boy his only daughter Mṛgānkāvalī, and sends her under the name of Mṛgānkavarman to the Queen of King Vidyādharamalla.

In the first act, Vidyādharamalla tells the Vidūṣaka that he has, in a dream, seen a beautiful girl; but that, as he tried to catch her, she escaped, leaving her necklace. This was, as we learn in the third act, no dream, but an actual fact brought about by the contrivings of the King's minister, who knew who the disguised "boy" in the Queen's apartment was. An attendant persuades "the boy" to enter the King's sleeping-room, telling her that she would there meet the god of love. A seer had already foretold that whoever should take Mṛgānkāvalī to wife would become a universal emperor. And on this account the minister desired to bring it about that his royal master and Mṛgānkāvalī should fall in love with each other. Afterwards, the King sees in the garden some maidens amusing themselves at swinging, and among them recognizes the face he saw in his dream. He is now thoroughly enamored. In a pleasure house he beholds a picture and a statue of Mṛgānkāvalī, and puts the necklace on the statue. At last he gets a glance of the girl herself, but she immediately disappears.

In the second act, after some irrelevant incidents, the King again beholds his beloved, and learns that she is, in her turn, enamored of him.

In the third act, after a long dialogue, and a trick played by the Vidūṣaka upon the Queen's confidante Mekhalā, we find the King and the Heroine together in the garden. But their meeting is brought to a sudden end by the announcement of the approach of the Queen.

In the fourth act, the Vidūṣaka and his wife appear on the stage, the latter, asleep. In her sleep, she discloses the fact that the Queen is



intending to make the King marry Mṛgāṅkavarman in the disguise of a woman, in order to get her revenge for the trick played upon Mekhalā. Further on, the wedding takes place; and now a messenger comes from Candravarman to announce that his master has got a son, and that the supposed Mṛgāṅkavarman is in fact the daughter of Candravarman.

A good résumé of the play is given by Wilson, ii. 354-60. See also Apte, p. 24; Lévi, p. 245. Apte passes judgment on the literary merit of the play at p. 28.¹

The play was represented at the request of ṣṛiyuvarājadeva (i. 5⁴), that is, according to Wilson, the heir-apparent, probably at his installation in the joint administration of the government. The heir-apparent must be Mahīpāla. But, as shown above (p. 181), there is some evidence that Rājaṣekhara was connected with the Cedi princes. It is therefore possible that Yuvarājadeva may be one of the Cedi princes, either Keyūra-varṣa Yuvarājadeva I., who reigned about the middle of the tenth century, or Yuvarājadeva II., who was a contemporary of king Vākpati of Mālava. See Kielhorn, *Epigraphia Indica*, ii. 304; and cp. C. Mabel Duff, *Chronology of India*, p. 293.

The *Viddhaṣālabhañjikā* was edited by Vāmanācārya (1866-71), Jivānanda Vidyāsāgara (1873 and 1883), and Bhāskar Rāmchandra Ārte (1886). Ārte has subjoined the commentary of Nārāyaṇa Dīkṣita, the son of Raṅganātha Dīkṣita and a pupil of Dāmodara. Nārāyaṇa was a native of Mahārāṣṭra; according to Aufrecht, he lived in the eighteenth century.

Bāla-rāmāyaṇa.—This is a Nāṭaka in ten acts. Of all Indian dramas it is probably the greatest in bulk. The prologue alone, as Apte observes, is as long as an act, and each act has the bulk of a Nāṭikā like the *Ratnāvalī*. The number of stanzas is 741. It is hard to see how so lengthy a play could well have been brought out upon the stage. And the author himself seems to have felt this difficulty; for he says (at i. 12): "If some wise critic should find it to be a fault of this Bālarāmāyaṇa that it is too long, that acute critic should be asked whether or not some virtue is to be found in the *diction*. And if this be the case, well then, let him *read* and enjoy my six compositions." It is here of no importance whether the prologue is a later addition to the play, as is made probable by Pischel, p. 1227. On the other hand, we may conclude from the words of i. 1² that the play was really represented at the request of the king Mahendrapāla.

¹[Without unfairness to Rājaṣekhara, non-Sanskritists can hardly accept Apte's strictures until some one has made a sympathetic translation and interpretation of the

piece. Such a treatment is in prospect from the pen of Mr. Montgomery Schuyler, Jr., a pupil of my friend, Professor Jackson of Columbia University.—C. R. L.]



The Bālarāmāyaṇa relates the whole history of Rāma from Sītā's svayamvara to the slaying of Rāvaṇa and the return to Ayodhyā after Sītā had passed through the ordeal of fire. Rāvaṇa is from the very beginning represented as the jealous rival of Rāma and as taking a part in the svayamvara; and his love and longing play a much more prominent rôle than his ferocity and cruelty. The banishment of Rāma is, in the Bālarāmāyaṇa, brought about by Āurpaṇakhā and other demons under the disguise of Daṣaratha and Kāikēyī.

A full analysis of the play is hardly called for. It would involve a repetition of well-known incidents. The reader may consult Lévi, p. 272 ff.; Apte, p. 31 ff.; and Baumgartner, *Das Rāmāyaṇa und die Rāma-literatur der Inder*, Freiburg im Breisgau, 1894, p. 126.

As for his sources, the poet seems to give some hints concerning them in the stanza at Bālar. i. 16 and Bālabh. i. 12, which is ascribed to Dāivajña :

babhūva Valmīkabhavaḥ purā kavīś
tataḥ prapade bhuvi Bhartṛmenṭhaṭām |
sthitāḥ punar yo Bhavabhūṭirekhayā
sa vartate saṁprati Rājaṣekharaḥ ||

‘He who in former days was the poet sprung from the ant-hill (Vālmiki) and subsequently assumed on earth the form of Bhartṛmenṭha and who again appeared in the person of Bhavabhūti, the same is now Rājaṣekhara.’

That our poet is largely indebted to the works of Vālmiki and Bhavabhūti is clearly shown by Apte. For the most part he drew upon the Rāmāyaṇa of Vālmiki; and where he deviated, “he clearly imitated Bhavabhūti; and there are unmistakable signs that he had the Mahāvīra-charita before him at the time of writing this play [cp. e.g. Bālar. x. 65 and Mahāv. i. 55]. . . . In the sixth act, he follows Bhavabhūti in exculpating Daṣaratha's wife. . . . The scene of Lanka and Alaka is a clear imitation of Bhavabhūti etc.” See Apte, p. 37, 38. Lévi (p. 292 f.) speaks of Rājaṣekhara's relation to Bhavabhūti, and shows (Appendice, p. 37) that the former occasionally imitated Kālidāsa.

Bhartṛmenṭha is less known. Cp. Peterson and Durgāprasāda, *Introduction*, p. 92; Bühler, *Detailed report of a tour in search of Sanskrit mss.*, Bombay, 1877, p. 42; Aufrecht, *ZDMG.* 36. 368; Lévi, p. 183. Bhartṛmenṭha seems also to be called Hastipaka, which word is equivalent to Menṭha. His kāvya, Hayagrīvavadha, is known from the Rājatarāṅgiṇī and from quotations. Now I think that Lévi was right in inferring from the verse before us that Bhartṛmenṭha has, in some way or other, treated the history of Rāma. But I cannot deem Lévi's supposition (Appendice, p. 47), that the work in which Bhartṛmenṭha did so may



be the Bhaṭṭikāvya, to be a probable one. The same opinion that Lévi held, had been previously expressed by Borooah, p. 20.

Burnell's opinion of the Bālarāmāyaṇa is that "it has nothing remarkable about it but its prosy length." See Classified Index, p. 169. But it must be admitted that there are several passages of great lyrical beauty in it, and that the poet's mastery of the several languages is better shown in the Bālarāmāyaṇa than in any other of his plays.

The Bālarāmāyaṇa was edited by Govinda Deva, Benares, 1869, and by Jivānanda, Calcutta, 1884. No complete commentary is known to exist.

Bāla-bhārata. — Rājaṣekhara's last work is the Bāla-bhārata, or, as it is sometimes called, the Pracanda-pāṇḍava. Both names are used in the play itself: see i. 8^b and 4. It is a Nāṭaka (see text, i. 8); and as such, it ought to contain at least five acts. In fact, however, it has only two. It seems accordingly to be incomplete, and was very likely "projected on the same plan as the Bāla-rāmāyaṇa" (Apte, p. 39).

As the poet himself tells us, the Bāla-bhārata is founded on the Mahā-bhārata. See i. 4, where Rājaṣekhara implores Vyāsa to grant him the help of his muse. The play has three stanzas taken directly from the Mahā-bhārata. These are: i. 18 = MBh. i. 62. 53 (= 2333); ii. 5 = MBh. i. 1. 111 (= 109) or v. 29. 53 (= 861); and ii. 6 = i. 1. 110 (= 108) or v. 29. 52 (= 860).

In the first act, the svayamvara of Drāupadī is described. In the second act we learn how Yudhiṣṭhira lost everything in gambling; how Duḥśāsana dragged Drāupadī by the hair of the head; and how at last the Pāṇḍavas depart to the forest.

For an account of the contents, see Apte, p. 40–41. See also Wilson, ii. 361. "The story is not very interestingly told; . . . but the verses are smooth and flowing," says Apte.

The play was represented at Mahodaya (Kanauj) before Mahīpāla, then paramount sovereign over Āryāvarta, and it appears to have been the last work of our poet.

The Bāla-bhārata was edited by Cappeller, Strassburg, 1885. See A. Weber's notice of the edition in *Indische Studien*, xviii. 481–3. It was also edited by Durgāprasād and Parab, Bombay, 1887, in the *Kāvya-mālā*. In this latter edition, after stanza i. 32, only the *chāyā* of the *Prākṛit* passages is given.

4. Lost Works and the Anthologies.

A Tradition of More than Four Works. — Rājaṣekhara speaks of "our six works" at Bālar. i. 12, as we saw, p. 186. Four of these have been dis-



cussed. Of the other two we have at present no knowledge. If we may trust the statement made at Karp. i. 9, that the poet had already achieved eminence when he wrote the Karpūramañjarī, it may be that these other two works preceded the Karpūramañjarī and were his earliest productions. And it is of course possible that they are still extant under some other author-name (such, for instance, as Candra-cūḍa), equivalent in meaning to "Rājaçekhara," but quite unlike it in form.

Fragments in the Anthologies. — The Anthologies give a considerable number of stanzas which they ascribe to Rājaçekhara. It may be that some of these are taken from "these other two works." And it is worth while to assemble them here, either as a help for future students in the identification of the two works, if they are still extant; or else as fragments, if they are lost.

My collections are made from two anthologies: the Paddhati of Ārṇagadhara, and the Subhāṣitāvalī of Vallabhadeva. It is convenient to have their dates given here. Ārṇagadhara's work was written about 1363 A.D. (Grierson, *Modern Vernacular Literature of Hindustan*, p. 6). Vallabhadeva flourished probably between 1400 and 1450 A.D. (Bühler, *Kunstpoesie*, p. 71). I give first the twenty-five pratikas of the twenty-four stanzas which I have identified as parts of Rājaçekhara's four known plays; and then those of the ten stanzas which I have not been able to trace in Rājaçekhara's writings.

The few stanzas from Vallabhadeva's collection are marked "Val."; the rest are from Ārṇagadhara's. In order to avoid "overrunning" of lines, I abbreviate Viddh. by V.; Bāla-r. by R.; Bāla-bh. by Bh.; and Karp. by K.

Anthology-stanzas (24) identified in Rājaçekhara's Writings. — We will first examine the stanzas given by the Anthologies with or without explicit statement of authorship, and traceable to the writings of our poet.

The following eleven are ascribed by the Anthologist to Rājaçekhara, either expressly by name, or else by reference to one of his plays, and are found in his writings :

- 3659. taramgaya dr̥ṣo. = V. iii. 27; R. iii. 25; Bh. i. 31.
- 3750. nirvyājā dayite. = R. iv. 44.
- 3757. abhyutthānam upāgate. = R. iv. 43.
- 3837. dhatte pañkajinītale. = V. i. 43.
- 3928. vaktraṅgījita-. = V. ii. 11.
- 3936. vahneḥ çaktir. = R. v. 35.



- Val. 322. udanvacchinnā. = R. i. 8. See Bhartṛhari, and below, p. 190.
 Val. 1411. dāhombhaḥ. = V. ii. 21. Cp. K. ii. 29.
 Val. 2223. bhindānaḥ sundarīnām. = V. i. 12. See below.
 Val. 2281 = Val. 3446. lokottaram caritam. = R. ii. 51.
 Val. 2282. = pṛthvi sthīrā bhava. = R. i. 48.

The following eleven, accredited by the anthologist, Ārṇadhara, to "Somebody" (*Kasyācit*, or the like), that is, given as anonymous verses, are found in Rājaṣekhara's writings :

1099. yasya vajramaṇer bhede. = R. iii. 66.
 3077. kulagurur abalānām. "kasyāpi." = V. i. 1.
 3282. padbhyām muktās. = Bh. i. 28.
 3373. tad vaktram yadi. = V. i. 14; R. ii. 17.
 3516. upaprākārāgram. = V. i. 31.
 3591. sāirandhrikarakṛṣṭa-. = V. ii. 23.
 3719. vrajaty aparavāridhim. = V. iv. 1.
 [3722. (= Val. 2223, above.) bhindāno māninīnām. = V. i. 12.]
 3816. ye dolākelikārāḥ. = V. i. 27; cp. R. x. 55.
 3912. celāñcalena. = V. ii. 9.
 3929. amandamaṇi-. = V. ii. 6.

The stanza *dr̥ṣṭā dagdham* is given as an anonymous one by Vallabhadeva, no. 1309; while Ārṇadhara (no. 3078) ascribes it to Kṣemendra (about 1037 A.D.!). As a matter of fact, it is found more than a century earlier, at Viddh. i. 2. (See also Sprüche.)

Three of Rājaṣekhara's stanzas occur in one recension or another of the Ġatakas of Bhartṛhari (about 650 A.D.). Did our dramatist take them from his predecessor? or were they taken from Rājaṣekhara by some later redactor of the Ġatakas and added thereto (as was the case with Kālidāsa's *anāghrātam puṣpam*)? Apte discusses the question at p. 52 and deems the latter alternative the more likely. Vallabhadeva ascribes the first to Rājaṣekhara, see above. For detailed references, see Sprüche, where all three are given. The stanzas are :

- Bālar. i. 8, udanvacchinnā bhūḥ (see above);
 Bālar. iii. 17, sthitiḥ puṇye 'raṇye;
 Bālar. vii. 40, vahati bhuvanaḡreṇīm.

Anthology-Stanzas (10), "of Rājaṣekhara," not yet traced.—There remain a few stanzas which the anthologies ascribe to Rājaṣekhara, but which have not yet been traced by me to any of his known works. They are :

85. taṁ vande padmasadmānam.
 251. nūnam dugdhābdi-. (See Indische Sprüche, 3806.)



3423. āhāre viratiḥ. (Sprüche, 1079.) = Val. 3485, as anonymous.
 3926. cañcallolāñcalāni. .
 Val. 2563. indor lakṣma. .
 Val. 3046. dātur vāridharasya.
 174. trayo 'gnayas trayo vedāḥ.
 188. Bhāso Rāmila-Somilāu.
 189. aho prabhāvo vāgdevyāḥ.
 190. Sarasvatīpavitrāṇām.

The first of these ten looks like the introductory stanza of some lost work. The Rājaṣekhara to whom the last four are ascribed is, I opine, the younger Rājaṣekhara, of later date than our dramatist (see p. 196).

5. Rājaṣekhara and the Prākṛit Literature.

The Literary Prākṛits and the Real Vernaculars. — Rājaṣekhara's writings would probably be of less importance to us if we were better informed about the history of Prākṛit literature. But on this subject our knowledge is exceedingly limited. The word Prākṛit itself has different meanings. Thus in modern Indian books, we find it used in the sense of vernacular; but its general use is to designate the literary dialects described by the Prākṛit grammarians. These dialects were not real vernaculars, and are clearly distinguished from them by native writers, the literary dialects being called Prākṛits, while the spoken vernaculars are called Apabhraṅsas or Deḡbhāṣās.

The Prākṛits are, of course, developed from Apabhraṅsas, and the first beginnings of Prākṛit literature must therefore be traced back to the old literature in the vernaculars; but this task still lies beyond the reach of our abilities. From a comparative analysis of the ancient literary remains of India, it must be concluded that, from the earliest times, there were many stanzas current among the people, relating old legends and traditional tales, and that many of those stanzas were current in the old vernaculars. Most of them are probably incorporated in the great Indian epics, and our principal knowledge of them must be derived from those sources. Such stanzas are alluded to and quoted as early as in the time of the Brāhmaṇas; and several Vedic hymns must be reckoned to that branch of literature. But this question is connected with the history of Indian literature in general and cannot be discussed here. Our present inquiries must be restricted to the poetical literature in Prākṛit proper, and I must therefore leave out of account the large Pāli literature, which has a history of its own, and also the literature of the Jains, though this



sect has exerted the preponderating influence upon the development of Prākṛit literature in general. Thus most of the authors who have written on Prākṛit grammar and lexicography are Jainas. And the circumstance that the Jainas chose the Māhārāṣṭrī for their literary compositions, contributed greatly to the development of that language for literary uses.

On the other hand, the Jainas cannot be supposed to have written in a language not before used in literature, and modern inquiries point to the conclusion that a large poetical literature existed in Prākṛit, though only a small portion of it has come down to us. The reason for this fact is not very hard to find. The golden age of Prākṛit literature falls in the time before the Sanskrit literature had reached its classical perfection. The great gap in the history of that literature, between the end of the epic period and the epoch which Max Müller called the renaissance of Sanskrit literature, has proved to be partly an illusion, and we now know that Sanskrit literature dates much farther back than was formerly supposed. But its fuller development at the hands of the great mediæval poets of India absorbed all the interest of the educated classes, and to this day the systematic searches for mss. in India have often had Sanskrit literature chiefly in view.

Early Prākṛit Lyrics. — The oldest poetry of India is contained in the Vedic hymns and belongs to the religious branch of lyrics. In later times, we find this branch of literature represented by the poems of the different Indian sects, the religious *ṣaṭakas*, the *stotras*, and *stutis*. A good deal of this literature is written in Prākṛit, but must be treated in connection with the religious history of India, especially that of the Jains. It is in the secular lyrics that the Indian literature has reached its highest perfection. This literature has not produced many complete works, but is generally contained in numerous detached verses, each giving a little genre-picture of Indian life. Most of these verses are erotic, and are generally admired by the critics.

Hāla's "Seven Centuries." — Such verses were, in early times, collected into anthologies, often called *ṣaṭakas* or centuries. The most ancient extant anthology that we know is the *Sattasaī* or the "Seven Centuries" of Hāla. This work is entirely written in Māhārāṣṭrī Prākṛit, and we have no knowledge of the existence of any work, of that kind and of equal age, written in Sanskrit. Hāla is another name of Sātavāhana, a name which often occurs in the Andhrabhr̥tya dynasty. Hāla was probably not himself the compiler of the *Sattasaī*, but only the compiler's



patron. The time of his life cannot be fixed with certainty, but he probably belongs to the first centuries of our era, and he must have lived a long time before Bāṇa, who, in his *Harṣacarita*, Introduction, verse 13, praises the *Sattasāi*. In Hāla's anthology, the author's name is quoted after many of the verses, and from this fact we may conclude that Prākṛit lyrics have a history which goes back to a time long before Hāla. Unfortunately we do not know anything but the names of some of these poets. Nor are we much better informed as to the later development of this branch of Prākṛit literature.

Jayavallabha's Vajjālagga.—Bhaṇḍarkar, Report for 1883–84, p. 17, notices a second anthology, the *Vajjālagga*, composed by the Cvetāmbara Jain, Jayavallabha. I cannot, from the materials at my disposal, fix his time; but the commentary of Ratnadeva is dated in the year 1393, which must, according to Bhaṇḍarkar, be of the Vikrama era, and the same scholar has found verses from the *Gauḍavaho* in the collection. The name *Vajjālagga* is derived from the systematic arrangement in *vrajjās* or chapters, each treating a different subject. There are 48 such chapters, which are enumerated in 5 *gāthās*. The total number of verses is 704; and, judging by the specimen given by Bhaṇḍarkar, the *Vajjālagga* must be much like to the *Sattasāi*. For the form of the title, cp. Bhaṇḍarkar, l.c., p. 324, comm. on stanza 4; and HD. 7. 17. The language is the *Māhārāṣṭrī*.

I am not aware of the existence of other poetical anthologies in Prākṛit.

Ānandavardhana's Visamabāṇalīlā.—Ānandavardhana, who, according to the *Rājatarāṅgiṇī*, v. 34, obtained fame under the king Avantivarman of Kashmir (855–84), wrote a Prākṛit poem, the *Visamabāṇalīlā*. We know this work from quotations in the author's rhetorical work, the *Dhvanyāloka*. These quotations seem to show that the *Visamabāṇalīlā* was also an anthology, probably written for the use of poets (*kavivṛt-pattaye*, *Dhvanyāloka*, iv. 7).

Ānandavardhana quotes verses in *Apabhraṅga* and may have composed his anthology also in *Apabhraṅga*. The quotations by Hemacandra must be taken from some such work, but we do not know anything more about it, and the *Apabhraṅga* literature lies outside of our subject. Nor can I here dwell on works such as the *Rṣabhapañcāṅikā* of Dhanapāla (tenth century), because it belongs to the religious literature of the Jains.

Guṇāḍhya's Bṛhatkathā.—The lyrical Prākṛit literature is, for the most part, written in *Māhārāṣṭrī*. But the first name which occurs in the poetical Prākṛit literature, is connected with another dialect, the *Pāiçācī*.



The poet Guṇādhya is said to have written his Bṛhatkathā in that language. Guṇādhya is commonly supposed to have lived in the first centuries of our era. See, Bühler, Report, p. 47. The Bṛhatkathā was not an original work of Guṇādhya, but a compilation of folk-tales then current, such as the Pañcatantra and the Vetālapañcaviṅcati, which collections are, to this day, widely spread in the modern vernaculars of India. The work itself has not been found, but we know it pretty well from the two translations, one by Kṣemendra, the Bṛhatkathāmañjarī, and the other by Somadeva, the Kathāsaritsāgara. According to the testimony of those authors and of Daṇḍin, it was written in the Pāīcācī language. This dialect is described by Hemacandra in his Prākṛit grammar, iv. 303 ff., and it is probable that Hemacandra made actual use of a copy of the Bṛhatkathā. See Pischel, *De Grammaticis Prācriticis*, Vratislaviae, 1874, p. 33. Bühler, also, when in India, was told that manuscripts of the work were still extant.

The Pāīcācī seems to be more closely connected with the really spoken vernaculars of ancient India than is any other literary Prākṛit. And that branch of literature which is represented by the Bṛhatkathā must always have been popular. In some of the Sanskrit collections of folk-tales we also find verses in the old vernaculars, the Apabhraṃśas. But the history of this literature is too closely connected with the general literary and linguistic history of India to be dealt with here, and we shall only state the fact that the earliest collection of folk-tales of which we have certain knowledge was written in Prākṛit.

In the Mahākāvya, on the other hand, the priority must unquestionably be assigned to the Sanskrit literature. Aside from the Rāmāyaṇa, no Prākṛit kāvya can claim an antiquity equal to that of the Buddhacarita of Aśvaghoṣa.

Prākṛit Kāvya. Rāvaṇa-vaha.—The oldest Prākṛit kāvya is the Setubandha. This poem, whose Prākṛit name is Rāvaṇavaha or Dahamuhavaha, contains in 15 Sargas the story of Rāma, from the starting of the monkey army to the slaying of Rāvaṇa. It was formerly ascribed to Kālidāsa; so by the commentator Rāmādāsa, who lived under the emperor Akbar. And also in the colophons the name of Kālidāsa occurs. But tradition generally ascribes the poem to Pravarasena. Thus Bāṇa does, in the Harṣacarita, Introduction, verse 14, and Kṣemendra, in the Aucityavīcāracarcā, verse 16. According to Rāvaṇavaha, i. 9, the work seems to have been completed at the request of a king by some poet. Pravarasena was therefore probably a king. We know four kings by that name. As the Rāvaṇavaha is mentioned by Daṇḍin and Bāṇa, it cannot be later than

the sixth century. Tradition seems to point to one of the two Kashmirian kings of that name. The poem was perhaps written on the occasion of the building of a great bridge over the Vitastā or Jehlām by Pravarasena II. See *Rājatarāṅgiṇī*, iii. 354. This king is now commonly placed in the sixth century after Christ.

It is likely that Pravarasena was not himself the author, but that the work was merely dedicated to him. We cannot ascertain who the real author was. But it is not probable that we have to do with a work by Kālidāsa. The excessive use of compounds is not in accord with Kālidāsa's style; and it would be difficult to understand why Bāṇa and Kṣemendra did not ascribe the work to Kālidāsa, if it were really written by him.

Bappai-rāa's Gauḍa-vaha.—Another Prākṛit kāvya is the Gauḍavaha of Bappai-rāa, written about 750 A.D. and in celebration of the poet's patron, king Yaçovarman of Kanauj. This poem seems to have come down to us in mutilated form. The different parts of it are very loosely connected, and the theme itself, the slaying of the Gauḍa king, is hardly more than vaguely alluded to. The king Yaçovarman was subjugated by the king Lalitāditya of Kashmir (about 726 A.D.), and Bappairāa therefore was a contemporary of Bhavabhūti. See *Rājatarāṅgiṇī*, iv. 144. His Sanskrit name is Vākpatirājā, probably a translation of the Prākṛit name.

Ānandavardhana, in his *Dhvanyāloka*, quotes verses from a third Prākṛit kāvya, the *Harivijaya* of Sarvasena, which work is not otherwise known.

Rājaṣekhara is not known to have written other works than dramas.

Prākṛit Drama: Saṭṭakas.—The Indian drama seems to have its root partly in Sanskrit, partly in Prākṛit literature. The one play which is written in Prākṛit exclusively is the *Karpūramañjarī*. But we are, I think, right in concluding from the definition of the word *saṭṭaka*, given in the work itself, that the *Karpūramañjarī* was not the first composition of its kind. And the word *saṭṭaka* occurs, in the form *sāḍaka*, as early as on the Bharhut stūpa. The quotation from Tagore, given by Lévi, ii. 5, may help us to understand the origin of the *saṭṭaka*. In most characteristics it agrees with the *Nāṭikā*, but was perhaps classed separately, not only because it was written entirely in Prākṛit, but also because a distinct kind of dancing was used in it.

Karpūra-mañjarī the only Saṭṭaka Extant.—At all events, Rājaṣekhara's work is the only extant pure Prākṛit drama; and his chief importance in the history of Prākṛit literature lies in the fact that he has



given to us a unique specimen of a kind of literature which has perhaps a history of its own. •

This Play Important for the History of the Drama.—The Karpūramañjarī is also of importance for the history of the Indian drama in general. To judge from some indications in the rhetorical literature, we must suppose that, in early times, a sthāpaka (as well as the sūtradhāra) had something to do with the arrangement of the play. But in most of the known plays, the sthāpaka has disappeared. In his recension of Lévi's book, *Le théâtre Indien*, in the *Göttingische Gelehrte Anzeigen*, 1891, p. 361, Pischel has suggested that this fact is owing to a reformation by Bhāsa (cp. Pischel, *ibidem*, 1883, p. 1234).

In the Karpūramañjarī we still find the sthāpaka in action. Most of the mss., it is true, have substituted the more usual word sūtradhāra for sthāpaka, where the latter occurs; but it clearly appears from the whole arrangement of the introduction that this proceeding is false. In i. 12³, we learn that the "ajjo" is busy with his wife in the tiring-room. There is no question that the word ajja or ārya in this passage means the sūtradhāra. It therefore follows that the sūtradhāra was not on the stage between the end of the nāndī and that of the prastāvanā. We must accordingly conclude that those manuscripts are right which represent a sthāpaka as coming on the stage immediately after the nāndī.

It may also be noted here that this same passage, i. 12³, clearly shows that the female rôles were sometimes played by female actors.

The nāndī itself is of interest in the Karpūramañjarī, because verses are recited after it. This is a curious fact. We find the same again in the *Pārvatīpariṇāyanātaka*. (Pischel, *l.c.*, p. 360.) The Karpūramañjarī, accordingly, may be consulted with profit by the student of the general history of the Indian drama; and it is not unlikely that the Saṭṭaka has on this point preserved traces of a more ancient stage of development in this branch of literature.

6. Other Poets mentioned by Rājaṣekhara.

Several Other Poets are occasionally mentioned in the Writings of Rājaṣekhara.—Many of the memorial verses which occur in the anthologies, and are ascribed to him, were most probably not written by our poet. Some of them are, according to the *Harihārāvalī*, taken from the "Bhojaprabandha of Rājaṣekhara." It is, accordingly, probable that they are extracts from the *Prabandhakoṣa* of the *younger* Rājaṣekhara, which was written in 1347. Most of those verses are collected in alphabetical



arrangement, after the name of the poets mentioned, in the introduction to the edition of the Karpūramañjarī in the Kāvya-mālā. In this place I can only take notice of the poets alluded to in Rājaṣekhara's plays.

Hariuddha, Nandiuddha, Poṭṭisa, and Hāla are mentioned as poets at Karp. i. 20²⁰. The Tanjore mss. of this passage, however, have, instead, the names Haribamhasiddhi (?), Oḍḍisa, Pālittā, Campārāa, and Mallasehara. With reference to these names, see Pischel, Göttingische Gelehrte Anzeigen, 1891, p. 365.

Aparājita is mentioned at Karp. i. 8³, as a poet contemporary with Rājaṣekhara, and as speaking in terms of highest praise of the merits and achievements of Rājaṣekhara. In the Tanjore mss., Aparājita bears the surname Babbararāa. He is said to be the author of a Mṛgāṅkalekhākathā. This work is not otherwise known, but was probably a composition founded on a tale like that of Kathāsaritsāgara 65. 221 ff. Stanzas by Bhaṭṭāparājita occur as no. 1024 of the Subhāṣitāvali (see also the Introduction thereto, p. 103) and in the Padyāvali.

Çaṁkaravarman or Kṛṣṇaçaṁkaraçarman was another contemporary poet. His name is mentioned in the first form at Bālar. i. 16³; and in the second at Viddh. i. 6¹. He is called sabhya in the Bālarāmāyaṇa, and goṣṭhigariṣṭha in the Viddhaçālabhañjikā; but he is not otherwise known. A Çaṁkaravarman occurs among the poets of the Sūktimuktāvali.

Dāivajña is mentioned at Bālar. i. 15² and Bālabh. i. 11¹. This may be a proper name and refer to some contemporary poet. Or it may be a simple appellative, to be rendered by 'fortune-teller' (so Fleet, p. 176).

7. Mentions of Rājaṣekhara in the Literature.

By Vasukalpa, Abhinanda, and Somadeva. — According to Aufrecht in the Catalogus catalogorum, p. 502, Rājaṣekhara is mentioned in the Sūktimuktāvali as a contemporary poet by Vasukalpa and Abhinanda. We do not know anything about Vasukalpa, but we have two poets named Abhinanda. The one is known as the author of a kāvya, the Rāmacarita, and was the son of Çatānanda. The other was called Gāuḍābhinanda, and was a son of Jayanta Vṛttikāra. His great-great-grandfather lived under king Muktāpīḍa Lalitāditya of Kashmir, whose accession, according to Bühler, cannot have taken place before 724. Gāuḍābhinanda must therefore have lived about the middle of the ninth century. He is known as the author of the Kādambarikathāsāra and of the Yogavāsiṣṭhasāra. Bühler, Indian Antiquary, ii. 102 ff., thought the two Abhinandas to be one and the same. On that point, cp. Durgāprasāda and Paraba, Kāvya-mālā, Part ii. 50. Abhinanda is also quoted, Suvṛttatilaka iii. 16, 29.



Rājaṣekhara's name is further mentioned in Somadeva's Yaçastilaka-campū. According to the colophon, this work was written çaka 882 = A.D. 960. As mentioned above, we are told in the third āçvāsa that Rājaṣekhara occasionally pays honor to the religion of the Jains. As far as I can see, these words cannot apply to the known works of the poet.

In the Daçarūpa and the Sarasvatī-kaṇṭhābharāṇa. — The Daçarūpa quotes Karp. i. 23 (iii. 14 = p. 117 in Hall's edition), Viddh. i. 31 (iv. 50 = p. 182), and Bālar. iv. 60 (ii. 2 = p. 62). The last passage is said to be taken from the Hanumannāṭaka — see Jīvānanda's ed., ii. 14.

From the Sarasvatī-kaṇṭhābharāṇa (ed. by Anundoram Borooah, Calcutta, 1883), I have noted the following quotations: Bālar. i. 42 (p. 224); Bālar. iii. 25 = Viddh. iii. 27 = Bālabh. i. 31 (p. 214); Bālar. v. 8 = Viddh. iii. 2 (p. 315); Bālar. vi. 19 (p. 81); Bālar. vi. 34 (p. 26); Karp. i. 1 (p. 138); Karp. i. 19 (p. 348); Karp. i. 25 (p. 348); Karp. ii. 11 (p. 108); Karp. ii. 42 (p. 194); Viddh. i. 3 (p. 149); Viddh. i. 8 = Bālabh. i. 9 (p. 67); Viddh. i. 14 = Bālar. ii. 17 (p. 215); Viddh. i. 15 (p. 179); Viddh. i. 19 (p. 367); Viddh. i. 20 (p. 72); Viddh. i. 31 (p. 223); Viddh. iii. 5 (p. 104 and 214); Viddh. iii. 14 (p. 72). Cp. Colonel G. A. Jacob, Journal of the Royal Asiatic Society, 1897, p. 304 ff.

In Works of Kṣemendra. — Kṣemendra, also, in several of his works gives references from Rājaṣekhara's plays. In the Āucityavicāracarcā, we find Bālar. i. 39 (v. 13); ii. 20 (v. 20); iv. 1 (v. 36); v. 11 (v. 14); x. 41 (v. 12); Bālabh. ii. 11 (v. 12); Karp. i. 18 (v. 18); and likewise the following stanzas which I cannot trace: citācakraṁ candraḥ (v. 15); strīṇāṁ madhye (v. 16); Karpātidaçanāṅkitaḥ (v. 27). In the Kavikaṇṭhābharāṇa only one stanza by Rājaṣekhara is quoted (nakhadalitaharidrāgranthigāure, 5. 1), and this one is not from his known works. In the Suvṛttatilaka, iii. 35, Rājaṣekhara is praised for his ability in the Çārdūlavikrīḍita metre; and from his works the following two passages are given, namely, Viddh. i. 30 (at ii. 23) and Bālar. i. 63 (at ii. 41).

In the Kāvya-prakāça, Prakṛta-piṅgala, etc. — The Kāvya-prakāça also contains a number of citations from Rājaṣekhara. Thus we find there Karp. i. 19, 20; ii. 4, 9; Viddh. i. 2; etc. (cp. Jacob, l.c., 1898, pp. 294, 303, 305, 313). Further quotations from Rājaṣekhara, and mentions of him, are found in the Prakṛtapiṅgala (Karp. i. 4, 20, 22, 23, 26; ii. 5); Gaṇaratnamahodadhi (see Pischel, p. 1223); Hemacandra's Prakṛit grammar (see Pischel, l.c.); Maṅkha's Çṛikaṇṭhacarita (xxv. 74); Abhinavagupta (see Jacob, l.c., 1897, p. 297); Ruyyaka (see Jacob, l.c., 1897,



p. 307); and in later works, such as the Kuvalayānanda, the Sāhitya-darpaṇa, and Mārkaṇḍeya's Prākṛit grammar; also in Kāleyakutūhala.

A special interest has been attached to the quotation in Kṣīrasvāmin's commentary on Amara i. 8⁴, where, in speaking of the form gonasa, he quotes Viddh. i. 3 to show that the form gonāsa also is used in the same sense. Kṣīrasvāmin further quotes Viddh. i. 11 to show that tāraḥ is neuter as well as feminine. Cp. Apte, p. 6. Peterson identified the commentator Kṣīrasvāmin with Kṣīra, who is mentioned, Rājatar. iv. 489, as the tutor of king Jayāpīḍa; and thus he came to the conclusion that Rājaṣekhara was much older than we now know him to be. Aufrecht on the other hand had already stated (ZDMG. 28. 104) that Kṣīrasvāmin must have lived in the eleventh century, since he quotes Bhoja and is himself quoted by Vardhamāna.

8. Rājaṣekhara's Prākṛit.

Rājaṣekhara was, to use Apte's words, "a poet of great learning and much information." The poet himself seems to be very proud of his linguistic skill, as he directly calls himself sarvabhāṣāvicakṣaṇa (Bālar. i. 10¹) or sarvabhāṣācadura (Karp. i. 7¹). Bālar. i. 11, he mentions the different languages used in literary compositions: Sanskrit, Prākṛit, Apabhraṇṣa, and Bhūtabhāṣā. As far as we know, he himself wrote only in Sanskrit and Prākṛit. It would be out of place here to discuss his knowledge of Sanskrit. It must suffice to state that he shows a great proficiency in that language. I must here be contented to examine his Prākṛit. The Prākṛits of the plays, it must be remembered, were no really spoken vernaculars; but rather, essentially literary fictions founded on the vernaculars. They were perpetually influenced, not only by the Sanskrit, but also by the spoken languages. Most of the so-called deṣī-words must be derived from this last source. Cp. S. P. Pandit's note to Dhruva's article on the Rise of the Drama, Transactions of the Ninth International Congress of Orientalists, i. 313.

Çāurasenī and Māhārāṣṭrī. — These are the only Prākṛit dialects which occur in the writings of Rājaṣekhara. Herein, therefore, he has not evinced a breadth of linguistic knowledge comparable with that of the author of the Mr̥cchakaṭikā.

[Addition by the General Editor. — In order that this volume may be of service to students of Prākṛit in America, to whom, for the most part, no help from a teacher and no elementary books will be accessible, I am constrained to make the following Addition. For a good general account



of Prākṛit, see Jacobi's article, "Prākṛit Languages," in Johnson's Universal Cyclopædia. .

The Çāurasenī is used as the conversational dialect, that is, in the prose passages; while the Māhārāṣṭrī is regularly used in the stanzas. Upon this point the beginner should consult Jacobi, Introduction, §§ 9, 10. The chief distinctive peculiarities of the Çāurasenī are succinctly stated by Jacobi, pages LXX-LXXII. These the learner should study. I am convinced that the best basis for a clear understanding of the differences between the two dialects is afforded by some concrete examples. I have therefore thought it worth while to devote a little space to a collection of some of the doublets which actually occur in this play. In the first column is given the Sanskrit form; in the second, its Çāurasenī counterpart; and in the third, the Māhārāṣṭrī form.

Çāurasenī-Māhārāṣṭrī Doublets used in this Play. —

Sanskrit.	Çāurasenī. (Prose.)	Māhārāṣṭrī. (Verse.)	Sanskrit.	Çāurasenī. (Prose.)	Māhārāṣṭrī. (Verse.)
atha	adha	aha	sthita	thida	thia
tathā	tadhā	tabhā	sthāpita	thāvida	thāvia
yathā	jadhā	jahā	kalita	kalida	kalia
katham	kadham	kaham	kvathita	kaḍhida	kaḍhia
iha	idha	iha	ghaṭita	ghaḍida	ghaḍia
tatas	tado	tao	dayitā	daida	daiā
etad	edaṁ	eaṁ	puṅkhita	puṅkhida	puṅkhia
			bhūṣitā	bhūsidā	vi-hūsiā
eti	edi	ei	bhṛta	bharida	bharia
jānāti	jānādi	jānāi	ni-veṣita	ni-vesida	ni-vesia
dadātu	dedu	deu	ava-tirṇa	odiṇṇa	ava-iṇṇa
bhavati, -tu	bhodi, -du	hoi, hou	adbhuta	acc-abbhuda	abbhua
bhaviṣyati	bhavissadi	hohi			
labhate	lahadi	lahai	prasṛti	pasadi	pasai
varṭate	vaṭṭadi	vaṭṭai	prabhṛti	pahudi	pahui
-varṭatām	pavattadu	paattau	prākṛta	pāuda	pūa
tiṣṭhati	ciṭṭhadi	thāi	sainskrta	sakkada	sakkaa
harati	haradi	harai	manoratha	maṇoradha	maṇoraha
			marakata	maragada	maragaa
kathyatām	kadhīadu	kahijjau	mithuna	midhuṇa	mihūṇa
kriyatām	kariadu	kijjau	ratna	radaṇa	raaṇa
dr̥ṣyate	disadi	disai	rati	radi	rai
bhanyate	bhanīadi	bhannai	rīti	ridi	rii
			latā	ladā	laā
kṛta	kida	kaa	vāta	vāda	vāa
gata	gada	gaa	çata	sada	saa
jāta	jāda	jāa	sarasvati	sarassadi	sarassai
jita	jida	jia	sarit	sura-saridā	sariā
hita	hida	hia	manmatha	mammadha	vammaha
ā-nīta	ā-nīda	ā-nīa	divasa	divasa	diahā

These forms can all be easily found in the Glossarial Index : and from the Index it appears at a glance which of the citations are prose and which are poetry, the exponential part of the citation being a number for the prose and a letter for the verse. By the help of this table it will be easy to form a clear idea of the extent to which the manuscripts, as we have them, conform to the prescriptions of the native grammarians or disregard them.]

[END OF THE ADDITION.]

Rare and Provincial Words.—The most striking feature of Rājaṣekhara's Prākṛits is his abundant use of rare and provincial words. We give some instances from the Karpūramañjarī :

ubbimbira	caṅgima-	taratṭi	bhasala	bakkara
olaggāviā	catṭi-	tasara	bhutthalla ¹	vacchoma
olla	campia	timisa	bhulla	vacchomi
kaṅkelli	calli	pakkhāujja	maratṭa	varilla
kaṇḍāriūṇa	chailla	pāḍisiddhi	maradhī	vindurilla
kandoṭṭa	chollai	pālittā	mahalla	sāhulā
koḍḍa	ṭapparakaṇṇa	potta	mahilā	sippī
khaḍakkīā	ṭikkida	bāullā	rificholī	sihina
khalakhaṇḍa	ṭeṇṭākarāla	buḍḍaṇa	rosāṇia	hakkārai
galibaiilla	ṭhakkura	bola	laṅgima-	etc.
cāṅga	ḍhilla	bolei	laṭṭhaa	
caṅgattaṇa	ṇiei	bhamaraṭeṇṭā	lumbi	

In Rājaṣekhara's other works, also, many such words occur. Most of them are explained in the Prākṛit grammars and lexicons ; some of them have equivalents only in modern vernaculars.

[The student who uses diligently the smaller St. Petersburg Lexicon in the reading of this play cannot fail to be struck by the frequency with which the writings of Rājaṣekhara, notably the Bālar., have furnished to Böhtlingk his first authentication of many words. The starred *kālā-kṣarika* is supported by i. 18¹. The word *dhātī* (cp. ii. 46) is one of four synonyms for 'sudden attack' (*prapāta*, *abhyavaskanda*, *dhātī*, *abhyāsādana*, see Hemachandra, 800), for not one of which, in this sense, had a quotation been hitherto adduced, save a single one from Sāyaṇa (BR. v. 1524). — C. R. L.]

Marāṭhicisms.—Marāṭhī words are used on a large scale by Rājaṣekhara, according to Nārāyaṇa Dikshita and Apte. And indeed, on the whole, our poet seems to be largely indebted to the vernaculars. Forms such as *kaṇḍāriūṇa*, *catṭi-*, *tasara*, *pakkhāujja*, etc., are known only from

¹ This word is rather dubious ; but as the various readings all seem to be glosses, I was obliged to adopt it.

modern dialects, and a form like *ḍhilla* represents a more advanced stage of phonetic development than the literary *Prākṛits* in general. Compare Pischel on Hemacandra i. 89. I cannot here enter into the question concerning Rājaṣekhara's relation to the spoken vernaculars, from want of sufficient materials.

The Poet sometimes confused his Two Dialects.—I must be content to touch upon the following question: Was Rājaṣekhara able to distinguish correctly the two *Prākṛit* dialects which he used in his plays? The question is difficult on account of the miserable condition of the mss. The Indian editions cannot be trusted; and the *Prākṛit* passages in the critically edited *Bālabhārata* are not extensive enough to be made the basis of the inquiry. Moreover, a mere glance at the various readings suffices to show that, in most instances, the text has been restored conjecturally.

There remains the *Karpūramañjarī*. The mss. of this work are by no means correct nor consistent in their readings. Words such as *ratna*, *sarasvatī*, *iha*, *manoratha*, *mithuna*, etc., are constantly written *raṇa*, *sarassaī*, *iha*, *maṇoraha*, *miḥuṇa*, in the prose as well as in the verses. And at i. 20¹³, the form *raṇa* in the *Çāurasenī* is also supported by *Kṛṣṇasūnu*, who gives the two translations *ratna* and *racana*. On the other hand, in all mss., we find forms like *idam* in verses (e.g. iv. 2^a). But generally some of the mss. have the correct form. It is therefore necessary to examine critically the practice of Rājaṣekhara, and to test his forms upon the touchstone of the native grammarians where they give distinct rules for dialectic usage.

Rājaṣekhara's Usage tested by Mārkaṇḍeya's *Prākṛit* Grammar.—Mārkaṇḍeya, in his *Prākṛitasarvasva*, gives a fuller description of the *Çāurasenī* than the other grammarians; and I shall try in the following paragraphs to show how some of his rules are practised by Rājaṣekhara. I quote Mārkaṇḍeya after the ms. Wilson 158^b in the Bodleyana (Aufrecht no. 412).¹ The chapter on the *Çāurasenī* begins fol. 51^a and contains nine *prakaraṇas*.

In the fourth *prakaraṇa* we find a *sūtra*, *kṣaṇakṣīrasadrkṣāṇām cchah na syāt*, 'cch should not be substituted [for kṣ] in *kṣaṇa*, *kṣīra*, *sadrkṣa*.' In accordance with this rule I have adopted the reading *sārikkha* in iv. 19^{30, 53, 59}.

According to a *sūtra* in the third *prakaraṇa*, *l* should not be substituted for *y* in *yaṣṭi* (*yaṣṭyāṇ laç ca na syāt*). But at Karp. ii. 6²² and iv. 19⁶⁴,

¹ It is a pity that this ms. is insufficient as the basis for an edition of the text. I have tried to procure new material from Southern India through Professor G. Oppert, but in vain.



all mss. read laṭṭhī. Cp. Pischel on Hemacandra 1. 247, where several instances of laṭṭhī are quoted from the Ḍāurasenī. It is not without interest that all these quotations are taken from Rājaṣekhara's writings.

Mārk. vi. has the sūtra, ata uttarasya ñer e syāt . . . idudbhyām uttarasya ñer mmi vā syāt, 'in words ending in -a, -e is substituted for the affix of the locative singular; in words ending in -i and -u, -mmi may be substituted.' But in the Karpūramañjarī we find the following instances of -mmi in a-themes: majjhammi i. 8³, kuharammi iii. 20⁷.

Another sūtra in the same prakaraṇa runs thus: do ñasaḥ | do eva syāt . . . ād ataḥ kvacid | ato ñaser āt syāt kvacit, 'for the ablative sing. only the affix do is substituted. . . . In words ending in -a sometimes ā is substituted.' Accordingly the forms ending in -hinto ought not to be used in the Ḍāurasenī. Still in the Karpūramañjarī, forms occur such as pamarā-hinto i. 20²⁹; tumhāhinto ii. 29¹²; candāhinto ii. 29¹³, jalāhinto iii. 3¹⁸, tumhārisāhinto iv. 2¹⁰.

In the nominative sing. masc. of the pronoun etad, Mārkaṇḍeya forbids the use of the form esa in the Ḍāurasenī: na esa etadaḥ | sunā etada esa na syāt. This rule is in accordance with the general practice in all critical editions. But at Karp. i. 4¹⁰ and ii. 27¹ and iv. 20¹¹, all mss. read esa, instead of the correct eso.

As for the verbal inflexion, the form ghattūṇa in the Ḍāurasenī, i. 12³, is of interest compared with the regular geṇḥia, iv. 19^{18, 39, 57}.

Of less importance is the use of the dhātvādeṣa muṇ = jñā in prose. Cp. Pischel on Hemacandra iv. 7, etc.

These instances point to the conclusion that Rājaṣekhara's linguistic skill was not so remarkable as he likes to tell us. For some important questions in Prākṛit phonology and inflexion, his writings are of no importance. I shall only mention two cases.

The question whether we have to assume a cerebral l for the Prākṛits is as dubious as before. The South Indian mss. of the Karpūramañjarī always have cerebral l, the others generally l.

Nor is the use of the Anunāsika elucidated by these manuscripts. The very probable supposition that in the nom. plur. neutr. and instr. plur. the Anunāsika must be used when the final syllable is short, is neither strengthened nor weakened by the mss. Most of them write the Anusvāra or nothing. Only R sometimes uses the Anunāsika, but very irregularly, to denote a long as well as a short syllable, and U in one place (iii. 16) has the Anunāsika correctly.

After all we must therefore state that Rājaṣekhara is more important for our knowledge of the Prākṛit lexicography than of the phonology and inflexion.



Possible Inference as to Obsolescence of Said Dialects. — Finally, from the fact that Rājaṣekhara, “who knew all languages” (i. 7¹), did not correctly distinguish the different Prākritis, we may infer that the living knowledge of those dialects was, at that time, considerably diminished. This supposition is not disproved by the fact that Somadeva, the author of the *Lalitavigraharājanāṭaka* (Kielhorn, *Indian Antiquary*, xx. 201 ff.; Göttinger *Nachrichten*, 1893, 552) writes a Prākrit which is in close accordance with the rules of Hemacandra. Hemacandra's grammar is dedicated to king Jayasimha of Anhilvād (1094–1143), and is therefore older than the *Lalitavigraharājanāṭaka*, which was written in Sāmbhar, 1153. The late Dr. Bühler, some years ago, drew my attention to the close connection between the courts of Anhilvād and Sāmbhar. (Cp. also *Gazetteer of the Bombay Presidency*, Vol. i., Part i., 179 ff.) And it is quite probable that Jayasimha sent copies of Hemacandra's grammar to Sāmbhar. If such is the case, the fact would sufficiently account for the correct Prākrit in Somadeva's work.

9. Rājaṣekhara's Literary Characteristics.

Pischel's Estimate of the Poet. — Pischel has given a brief statement, p. 1227 f., which it may be well to reprint: Rājaṣekhara war ein Meister des Wortes und seine Dramen sind überaus wichtig für die Kenntnis des Sanskrit und noch mehr des Prākrit. Seine Verse sind elegant und fließend und selbst in dem entsetzlich langweiligen Bālarāmāyaṇa wird man manche Scene wegen des Wohllauts der Verse, wegen der Sprichwörter und der Anspielungen auf Sitten und Gebräuche nicht ohne Interesse und Genuss lesen. Aber als Dramatiker steht Rājaṣekhara nicht hoch. Im Bālarāmāyaṇa erweist er sich als starken Nachahmer¹ des Kālidāsa und Bhavabhūti, in der *Viddhaṣālabhāṇjikā* und der *Karpūramañjarī* als Nachahmer des Dichters der unter Āṇṇarṣa's Namen gehenden Stücke, ohne dessen Witz zu erreichen. Nur im 2. und 3. Akte der *Viddh.* sind zwei launige Scenen eingelegt, deren Grundzüge man aber unschwer in der ersten Scene des 3. Aktes des Nāgānanda erkennt. Eine unglaubliche Geschmacklosigkeit ist die Scene im 5. Akt des Bālar. (p. 119 ff.), wo die künstliche Sitā und Sindūrīkā mit den Drosseln im Munde, die Sanskrit und Prākrit sprechen, auftreten.

Apte also discusses our poet's literary characteristics at length, pages 41–44. [The poet's works ought, as I think, to be translated and inter-

¹ A systematic study of our poet's writings, with a view to determine the extent to which he imitated his predecessors, would

be, I am persuaded, a fruitful one. The aṣoka scene of our present play recalls that of the 3. act of *Mālavikā*. — C. R. L.



preted by some Western scholar before a judgment is passed upon them which the Occident may fairly accept. See my notes to ii. 30, 31, 32. Native judgment sometimes goes too far in condemnation; and it often goes too far in praise. Of the latter error, the following stanza (attributed to a certain "highly cultured Ṣaṁkaravarman," at Bālar. i. 17 = Viddh. i. 7) is an example :

pātum crotarasāyanam, racayitum vācaḥ satāṁ sammataḥ,
vyutpattim paramām avāptum, avadhīm labdhum rasasrotasaḥ, |
bhoktum svādu phalaṁ ca jivitataror, yady asti te kātukaṁ,
tad bhrātaḥ ṛṇu Rājaṣekharakaveḥ sūktiḥ sudhāsyandiniḥ || — C. R. L.]

The Poet's Skill in Metres. — Rājaṣekhara's masterly command of the more elaborate metres is one of his most notable characteristics. He especially excelled in Sragdharā and (as has indeed been pointed out by the Indian critic, Kṣemendra, p. 198: cp. p. 209, where the metres of the present play are given) in Ṣārdūlavikrīḍita. Our poet's metrical skill is by no means restricted to Sanskrit; in Prākṛit versification also he has shown a really remarkable power. His predecessors usually contented themselves with an occasional Anuṣṭubh or Āryā in the Prākṛit portions of their plays; while Rājaṣekhara (as Apte observes, p. 44) has given us nearly forty Prākṛit stanzas in the highly artificial Ṣārdūlavikrīḍita alone (they number 33). This is a matter of no mean importance to the student of Indian metres. See below, p. 206; and cp. Stenzler's metrical notes, published after his death, ZDMG. xliv. 1-82.

Rime. — Rime forms an essential element of versification in the poetry of the modern Indian vernaculars, and also in Prākṛit; but not in Sanskrit. Where rime occurs in Sanskrit poetry, as, for instance, in that of Jayadeva, we may assume that the influence of the vernacular or of Prākṛit poetry has been at work. It is of interest to note that Rājaṣekhara makes occasional use of rime. Instances are: Viddh. i. 4, 5; iii. 8; Karp. iii. 29, 30, 31. [It may be added that two of the Magician's ribald songs, i. 22, 23, are full of internal rimes. So ii. 11.— Rime, *Antya-anuprāsa*, is freely used, for example, in the Gīta-govinda and Moha-mudgara. Cp. Sāhitya-darpaṇa, no. 637; Ch. P. Brown, Sanskrit Prosody, p. 21; Pischel, H., p. 208. — C. R. L.]

Proverbial Expressions. — Another prominent literary characteristic of Rājaṣekhara is his fondness for the use of proverbial expressions. [In our present play, I have noted saws or proverbs or proverbial expressions at the following places: i. 18^{10, 13, 18}; ii. 1²; iii. 6^b; iv. 18^{8, 27}; 20³; and perhaps



ii. 26^d, 29ⁿ, and iv. 20¹²(?) ought to be added. Apte has collected a good many on p. 45 of his essay.

The Indian form of "A bird in the hand is worth two in the bush" may be mentioned, since our poet gives it at Viddh. i. 22²: it reads, "Better a partridge to-day than a pea-hen to-morrow," *varam takkālova-ṇadā tittirī na uṇa diahantaridā morī*. A far older form of the saw is given by Vātsyāyana, in the Kāmasūtra, p. 19⁷, ed. Bombay, who, in a most interesting *carpe-diem*-argument, says, "Better a dove to-day than a peacock to-morrow," *varam adya kapotaḥ ṣvo mayūrāt*. In Manwaring's Marāṭhī Proverbs, no. 516, we find "Why do you want a mirror in which to see your bracelet?" From i. 18¹⁰ it appears that the saying is at least a thousand years old.

Colonel George A. Jacob informs me that he has a "Handful of Popular Maxims current in Sanskrit Literature" now (Feb., 1900) in press in Bombay. — C. R. L.]

Rājaṣekhara Repeats Himself. — Cappeller has already drawn attention (p. vi f.) to the fact that Rājaṣekhara frequently repeats himself. These repetitions extend sometimes over a whole stanza, sometimes only over a part. I give the following list, which is not exhaustive:

Bālar. i. 9 = Bālabh. i. 15.	Bālar. v. 39 = Viddh. i. 24.
Bālar. i. 10 = Bālabh. i. 5.	Bālar. v. 73 = Viddh. iii. 15.
Bālar. i. 14 = Bālabh. i. 3.	Bālar. vi. 11 = Bālar. vi. 16.
Bālar. i. 16 = Bālabh. i. 12.	Bālar. vii. 31, cp. Bālar. x. 43.
Bālar. i. 17 = Viddh. i. 7.	Bālar. vii. 38 = Bālar. x. 44.
Bālar. i. 18 = Bālabh. i. 11.	Bālar. vii. 39 = Bālar. x. 46.
Bālar. i. 20 = Bālabh. i. 14.	Bālar. viii. 11, cp. Viddh. iv. 20.
Bālar. ii. 17 = Viddh. i. 14.	Bālar. x. 40 = Viddh. iii. 11.
Bālar. iii. 23 = Viddh. ii. 5.	Bālar. x. 58, cp. Bālabh. i. 19.
Bālar. iii. 25 = { Bālabh. i. 31.	Bālabh. i. 9 = Viddh. i. 8.
{ Viddh. iii. 27.	Bālabh. i. 22 = Viddh. ii. 22.
Bālar. iii. 39 = Bālabh. i. 65.	Bālabh. i. 27 = Viddh. iii. 16.
Bālar. iii. 64 = Bālar. vii. 68.	Bālabh. ii. 3, cp. Karp. ii. 32.
Bālar. v. 5, cp. Bālar. vii. 77.	Bālabh. ii. 7 = Bālabh. ii. 13.
Bālar. v. 8 = Viddh. iii. 2.	Bālabh. ii. 15, cp. Viddh. i. 17.
Bālar. v. 25 = Viddh. iv. 6, cp.	Karp. iii. 26 = Viddh. iii. 12.
Karp. iv. 2.	

10. Rājaṣekhara's Favorite Metres.

1. Čārdūlavikriḍita; 2. Vasantatilaka; 3. Čloka; 4. Sragdharā. — In the Suvṛttatilaka, iii. 35, Kṣemendra praises Rājaṣekhara for his ability in the Čārdūlavikriḍita; and this metre is, in fact, used to a great extent in his works. Thus I have noted 208 instances from the Bālarāmāyaṇa, 41 from the Bālabhārata, 36 from the Viddhaṣālabhañjikā, and 24 from



the Karpūramañjarī. The second place in frequency must be attributed to the Vasantatilaka, which metre occurs 159 times in the Bālar., 25 in the Bālabh., 11 in the Viddh., and 23 in the Karp. The third place in frequency is held by the Āloka. Of this there are 126 instances in the Bālar., 25 in the Bālabh., and 3 in the Viddh. To the Sragdharā belongs the fourth place, with 94 occurrences in the Bālar., 12 in the Bālabh., 10 in the Viddh., and 11 in the Karp.

5. Āryā; then Triṣṭubh; etc., etc.—Of other metres, the following occur more or less frequently :

Āryā	Prṭhvī	Vaṅgastha
Upagīti	Praharṣiṇī	Vasantamālikā
Gīti	Mandākrāntā	Ālinī
Triṣṭubh	Mālinī	Ākharīṇī
Drutavilambita	Rathoddhatā	Svāgatā
Puṣpitaḡrā	Ruciṛā	Hariṇī

To these must be added some very free Prākṛit metres, such, for instance, as Viddh. i. 4, 5; ii. 7; iii. 8, and Karp. iii. 29, 30. The two stanzas last mentioned are of a form not known from other sources. The stanza iii. 29 forms the half of a Mātrāsamaka, but is shown by the rime to be intended as a complete stanza. Each pāda consists of 8 syllabic instants. The following stanza, iii. 30, is constructed on a similar scheme, each pāda containing 12 syllabic instants.

11. Metres of the Karpūra-mañjarī.

The Metres in the Order of Their Frequency.—In the Karpūra-mañjarī, the metres, listed in the order of their frequency, and each with the number of its occurrences, are given in the subjoined table. Under “Triṣṭubh” are included Indravajrā, Upendravajrā, and Upajāti.

Āryā ¹	32	Svāgatā	4
Ārdūlavikṛīḡita	24	Gīti	2
Vasantatilaka	23	Puṣpitaḡrā	2
Triṣṭubh	12	Upagīti	1
Sragdharā	11	Vaṅgastha	1
Rathoddhatā	9	Ālinī	1
Prṭhvī	7	Ākharīṇī	1
Mālinī	7	iii. 29, 30 (above, p. 207)	2
Mandākrāntā	5	Sum	144

¹ Note that, in the amphibrach which forms the sixth foot of the first half of the Āryā, the resolution of the long into two

shorts is permitted if a new word begin with the second syllable of that foot : e.g. i. 3, 8, 9; ii. 37, 48, 49.



[**Scene-groups.**— There are four considerable passages in this play in which metres of the same kind are, so to say, “bunched,” and in which, accordingly, the unity of thought of the passage is reflected in the unity of its metrical form. The passages are : in act ii., stanzas 12–22, eleven āryā stanzas, forming the “Tiring-scene”; again in act ii., stanzas 33–40, eight āryā stanzas, forming the “Swing-scene”; then in act iv., stanzas 10–18, nine stanzas of hendecasyllabics, being six triṣṭubh and three svāgatā stanzas, describing the Banyan festival scene. Finally, in act iii., the passage 9–17, consisting of nine vasantatilaka stanzas, forms the bulk of the “lengthy and vapid discussion of love.”

It is worth noting that a Ārdulavikrīḍita serves as the initial stanza of the Prologue, of act i. proper (i. 13), of the love-scene in the first act (i. 26), of act ii., and of act iii.; see the Table, p. 209. The same metrical form is especially employed for the more elevated passages of description : for example, i. 16–18, the spring ; i. 35, the evening ; iii. 25, moon-rise ; iii. 27, the garden scene. And it is also used at the climax of some gravely emotional passages, as at iv. 9.—L.]

The Metres in the Order of Their Occurrence.— The following table (p. 209) gives the metres of the Karpūra-mañjarī in the order of their occurrence in the text. See also p. 289, note to iv. 19⁶⁴.



Metres of the Karpūra-mañjarī.

Act I.		Act II.		Act III.		Act IV.	
i. 1	Çārdūlavikrīḍita	ii. 1	Çārdūlavikrīḍita	iii. 1	Çārdūlavikrīḍita	iv. 1	Āryā
i. 2	Puṣpitaḡrā	ii. 2	Mandākrāntā	iii. 2	Mālinī	iv. 2	Puṣpitaḡrā
i. 3	Āryā	ii. 3	Çārdūlavikrīḍita	iii. 3	Çārdūlavikrīḍita	iv. 3	Prthvī
i. 4	Sragdharā	ii. 4	Vasantatilaka	iii. 4	Vaṇḡastha	iv. 4	Çārdūlavikrīḍita
i. 5	Āryā	ii. 5	"	iii. 5	Indravajrā	iv. 5	Vasantatilaka
i. 6	Giti	ii. 6	"	iii. 6	"	iv. 6	Prthvī
i. 7	Āryā	ii. 7	Rathoddhatā	iii. 7	Mālinī	iv. 7	Sragdharā
i. 8	"	ii. 8	Çārdūlavikrīḍita	iii. 8	Āryā	iv. 8	Vasantatilaka
i. 9	"	ii. 9	Mālinī	iii. 9	Vasantatilaka	iv. 9	Çārdūlavikrīḍita
i. 10	"	ii. 10	Sragdharā	iii. 10	"	iv. 10	Indravajrā
i. 11	Rathoddhatā	ii. 11	Çikharinī	iii. 11	"	iv. 11	Upajāti
i. 12	Svāgatā	ii. 12	Āryā	iii. 12	"	iv. 12	"
i. 13	Çārdūlavikrīḍita	ii. 13	"	iii. 13	"	iv. 13	"
i. 14	Vasantatilaka	ii. 14	"	iii. 14	"	iv. 14	Upendravajrā
i. 15	Sragdharā	ii. 15	"	iii. 15	"	iv. 15	Upajāti
i. 16	Çārdūlavikrīḍita	ii. 16	"	iii. 16	"	iv. 16	Svāgatā
i. 17	"	ii. 17	"	iii. 17	"	iv. 17	"
i. 18	"	ii. 18	"	iii. 18	Mālinī	iv. 18	"
i. 19	Vasantatilaka	ii. 19	"	iii. 19	Sragdharā	iv. 19	Āryā
i. 20	Çārdūlavikrīḍita	ii. 20	"	iii. 20	Prthvī	iv. 20	Mālinī
i. 21	Vasantatilaka	ii. 21	"	iii. 21	Rathoddhatā	iv. 21	Vasantatilaka
i. 22	Indravajrā	ii. 22	"	iii. 22	Vasantatilaka	iv. 22	Çārdūlavikrīḍita
i. 23	Çālinī	ii. 23	Mandākrāntā	iii. 23	Rathoddhatā	iv. 23	"
i. 24	Vasantatilaka	ii. 24	Mālinī	iii. 24	"	iv. 24	Giti
i. 25	"	ii. 25	Upajāti	iii. 25	Çārdūlavikrīḍita	<p>SUMMATION OF STANZAS.</p> <p>Act i. has 36</p> <p>" ii. " 50</p> <p>" iii. " 34</p> <p>" iv. " 24</p> <p>Sum 144</p>	
i. 26	Çārdūlavikrīḍita	ii. 26	Vasantatilaka	iii. 26	Prthvī		
i. 27	Vasantatilaka	ii. 27	Çārdūlavikrīḍita	iii. 27	Çārdūlavikrīḍita		
i. 28	Upajāti	ii. 28	Sragdharā	iii. 28	Sragdharā		
i. 29	Çārdūlavikrīḍita	ii. 29	Çārdūlavikrīḍita	iii. 29	[See p. 207]		
i. 30	Mandākrāntā	ii. 30	Mandākrāntā	iii. 30	"		
i. 31	Upajāti	ii. 31	Sragdharā	iii. 31	Rathoddhatā		
i. 32	Çārdūlavikrīḍita	ii. 32	Prthvī	iii. 32	"		
i. 33	Mandākrāntā	ii. 33	Āryā	iii. 33	"		
i. 34	Prthvī	ii. 34	"	iii. 34	"		
i. 35	Çārdūlavikrīḍita	ii. 35	"				
i. 36	Sragdharā	ii. 36	"				
		ii. 37	"				
		ii. 38	"				
		ii. 39	"				
		ii. 40	"				
		ii. 41	Sragdharā				
		ii. 42	Āryā				
		ii. 43	"				
		ii. 44	Mālinī				
		ii. 45	Upagiti				
		ii. 46	Çārdūlavikrīḍita				
		ii. 47	Prthvī				
		ii. 48	Āryā				
		ii. 49	"				
		ii. 50	Sragdharā				



PART IV

TRANSLATION

OF THE

KARPŪRA-MAÑJARĪ

WITH

AN INTRODUCTION AND NOTES

BY

C. R. LANMAN

Mulier est hominis confusio ;
Madame, the sentence of this Latin is —
Womman is mannes joye and al his blis.

— CHAUCER, "The Nonne Preestes Tale," 344.



1. Geography of the Play in General.

The geography of the play in general and the geographical allusions of the text demand some notice. The action of the play¹ is at the court of King Chāṇḍapāla, that is, in his palace and palace gardens. I do not know that this name designates an historical personage; but the poet plainly intended that we should imagine the general scene of the play to be in the Deccan (cp. "Here in the Deccan," i. 25⁵, 34⁸). Chāṇḍapāla addresses his queen as "daughter of the [a] sovereign of the Deccan," i. 12⁸. And the fact that the king of Kuntala and Chāṇḍapāla are represented as marrying aunt and niece (i. 34⁸) would lead us to imagine Chāṇḍapāla's "kingdom in the Deccan" as not far from that of his father-in-law (which is undefined) nor from that of Kuntala. Moreover, the allusions² of i. 15 and 17 (cp. 20) point with clearness to the Deccan or Southern India (cp. i. 36, note 3).

Kuntala seems to have included parts of the region that is drained by the upper Kistna and the Tungabhadra.³ It covered what is now the southernmost part of the Bombay Presidency and of Haiderabad, and the northwest corner of Madras, with part of Mysore⁴—say the Districts of North Kanara, of Belgaum, and of Bellary; and perhaps it reached even farther east. The inscription of Kurugode⁵ names as capital of Kuntala the town of Kurugode, which is fourteen miles from Bellary town, north and west.

Vidarbha seems to have reached from the Kistna north nearly to the Narbadā. It is included in Mahārāṣṭra.⁶ And Kuntala seems also to have been so included.⁷ This may throw light on the statement of the commentators (Konow, p. 160) about Vacchoma as capital of Kuntala.

Lāṭa designated, in the time of our poet, the region north of the lower Narbadā and east of the Gulf of Cambay, modern Broach or Central and Southern Gujarāt, Ptolemy's *Λαρική*. See *Epigraphia Indica*, i. 274, iv.

¹ The place where the play was first represented or brought out, may have been the court of Nirbhara: see i. 9 and p. 217.

² The allusions to Bengal and Assam etc. (i. 14²) are not such as to yield data for geographical inferences.

³ See Duff, *Chronology of India*, under A.D. 973, and Borooah's Essay, § 145.

⁴ Including the once important Banavasi,

Ptolemy's *Bavaovasei*; cp. *Ind. Ant.* xiii. 367.

⁵ Colebrooke's Essays, ii. [272], [273].

⁶ See Borooah, § 146-8; Bālar. x. 74.

⁷ According to passages in Bālar., which Borooah (note 3) does not specify. According to Daçakumāracharita, viii., p. 59, ed. Peterson, the Lords of Vanavāsin and of Kuntala seem to have been vassals of Vidarbha.

246; and Borooah's Essay, § 154. The statement of iv. 18²⁸, "the wedding is set for here and today, while the bride is in the country of Lāṭa," indicates that Chaṇḍapāla's realm was not Lāṭa.¹ Another northern place is Kanauj, mentioned in the Jester's dream (iii. 5²) as if distant. I imagine Chaṇḍapāla's realm as south or southeast of Kuntala.

2. Hindu Seasons, Months, and Asterisms.

In the Prākṛit text above, and in the sequel also, there is a considerable number of allusions to the Hindu seasons and months and asterisms. Convenient tables of the months, etc., are so rare in this country that I am confident that the American student will welcome the ensuing table.

SEASON	MONTH	TIME	ASTERISMS IN WHICH FULL MOON MAY OCCUR
Vasanta Spring	{ Chāitṛa Vaiçākha	March-April April-May	14, Chitrā; 15, Svāti 16, Viçākha; 17, Anurādhā
Grishma Summer	{ Jyāishṭha Āshāḍha	May-June June-July	18, Jyeshṭhā; 19, Mūla 20, P.-Ashāḍha; 21, U.-Ashāḍha
Varsha Rains	{ Āṣvina Bhādrapada	July-August Aug.-Sept.	23, Āṣvina; 24, Āṣvishṭhā 25, Āṣvina-bhishaj; 26, P.-Bh.; 27, U.-Bh.
Ārad Autumn	{ Āṣvina Kārttika	Sept.-Oct. Oct.-Nov.	28, Revatī; 1, Āṣvini; 2, Bharanī 3, Kṛttikā; 4, Rohiṇī
Hemanta Winter	{ Mārgaśīrsha Pāuṣa	Nov.-Dec. Dec.-Jan.	5, Mārgaśīrsha; 6, Āṣvini 7, Punarvasu; 8, Pushya
Āṣvina Cool season	{ Māgha Phālguna	Jan.-Feb. Feb.-Mar.	9, Āṣvini; 10, Māgha 11, P.-Phalgunī; 12, U.-Ph.; 13, Hasta

Whitney's *Sūryasiddhānta*, Journal of American Oriental Society, vi. 414 and 468, may be consulted; also his essay on the Lunar Zodiac, *Oriental and Linguistic Studies*, i. 341 f. For the older division into three seasons, Hot, Wet, and Cold, which is still in popular use, see Bühler, *Epigraphia Indica*, ii. 262, and Manwaring's *Marāṭhī Proverbs*, no. 1279. Older month-names: Whitney, *Journal*, vi. 414; or Sewell and Dikshita, *Indian Calendar*, p. 24. Very instructive is Part X (c) of Manwaring.

I abbreviate Pūrva, 'former,' by P.; Uttara, 'latter,' by U.; Phalgunī by Ph.; and Bhādrapadā by Bh. The 22d asterism is Abhijit: see note to i. 20³¹, and Whitney's *Zodiac*, p. 409.

¹ It is true that at iv. 18¹⁸ the text says, "Here (? ettha) in the Lāṭa country." But as this is in palpable conflict with iv. 18^{27, 28}, it may be ettha = 'there.'



3. Time-allusions of the Play and Time of the Action.

For the determination of the time of the action, we have one datum which is both certain and precise, that of the Banyan festival (act iv.). It synchronizes with the full moon of Jyāiṣṭha. — The second datum, that of the Swing festival of Gāurī (act ii.), if I have identified it aright, is no less certain and precise. The fourth day of that festival falls on the sixth lunar day of the bright half of Chāitra. — The third datum is drawn from the allusions to the beginning of spring (act i.). These are entirely certain. Whether we may take them as intending precision, is a question rather of common sense than of erudition.¹ The evidence is in favor of interpreting them precisely.

The action of the play, accordingly, covers a period of just two and one-half lunations: that is, all of Chāitra, all of Vāiṣākha, and the light half of Jyāiṣṭha. The scene of the play being in the south, we may suppose the lunar months to be reckoned as from new moon to new moon,² rather than as from full to full.³ — There remains act iii. Its action takes place at a full moon: is it that of Chāitra or of Vāiṣākha?

Act I. — The initial motif of the play proper is the advent of spring. The month is Chāitra, i. 17^d, 18^d; the frost is gone, i. 14^a; the Malabar winds, from the southwest, have set in, i. 15^a, 16^a, 20^a; the spring has begun, i. 12^s, 14^s, 18^h, with all its beauties, i. 16^s. — The act ends with evening, i. 35, and at least one night intervenes between acts i. and ii. And since the time of act ii. is the sixth of the bright fortnight of Chāitra, the latest date for act i. is the fifth of that fortnight.

But it appears, from act ii. 4,⁴ that a considerable number of days must have elapsed since act i. During that time, but not after the beginning of act ii.,⁵ King and Heroine have seen each other, ii. 42¹⁶, 17, and become deeply enamored. We can hardly make the interval less than five days, and would therefore set the time of act i. on the first of the bright fortnight of Chāitra. The duration of act i. is part of one day.

¹ There is great discordance between popular usage and the statements of the learned bookmakers of India in regard to seasonal divisions: see Bühler, *Epigraphia Indica*, ii. 262. So here in New England, we speak of one of our characteristic blustering vernal winds as "a regular March wind," even if it be a little before or after the calendar month of March.

² The *amā-anta* system. In this, the bright fortnight (*ṣukla*), or fortnight of the waxing moon, comes first, and then the dark

fortnight (*kṛṣṇa*), or that of the waning moon. See *Ep. Ind.*, i. 404; or *The Indian Calendar*, p. 4. Thus: <.

³ The *pūrṇimā-anta* system, *diminuendo-crescendo*, thus: ><.

⁴ So too from ii. 8, 9. Perhaps also from ii. 12. Certainly not from i. 34²⁸. It is odd that the King waits five days to propound his question, ii. 11³; but the playwright needed it as introduction to his tiring scene.

⁵ In the Swing scene, although the King sees the Heroine, she does not see him.



Act II. — The time is still Madhu, ii. 6²¹, or Chāitra, and the spring “is very gently coming on,” ii. 1⁵. The nights are still chilly, ii. 41⁵. We read at ii. 29⁵, “Today is the fourth day of the Swing festival.” The allusions to the worship of Gāūrī that accompanied the festival (see ii. 6^{23, 25}, ii. 29⁶) indicate that the *gāuryā dolotsava* is intended (see note to ii. 6²³, and additional note thereto, on p. 289), and this begins on the third of the bright half of Chāitra. The date of act ii. is therefore the sixth of waxing Chāitra. — The act lasts part of one day. When the Swing scene ends, evening is near, ii. 41³. The açoka scene is somewhat later in the same evening, for the Heroine has in the meantime been “exquisitely decorated,” ii. 43⁷.

Act III. — The action is on the evening of the night of a full moon, iii. 25^d, 32^b, which must be that of either Chāitra or Vāiçākha. The allusions to punkahs and shower-baths, iii. 20, and to the “intense heat” (*ghaṇa-ghammā*, iii. 20³), indicate that the hot weather (March to May, inclusive) is far advanced. I therefore deem the latter alternative the more probable one, and place the action of act iii. at the full moon of Vāiçākha. This date allows ample time for the Queen’s jealousy (cp. p. 247, note 7, with p. 289, note to ii. 41⁹) to drive her to the drastic measure of imprisoning the Heroine, and time for the construction of the subterranean passage (p. 219). And it still falls within the limits of spring (*vasanta*) — cp. the next paragraph.

Act IV. — The spring (*mahu-samāa*) has now gone, iv. 7^d; the summer (*gimha*, iv. 1) is come, iv. 4^c, 5^d, 6^d. The time of the action is explicitly defined, iv. 9¹⁸, as the “Banyan festival.” This falls on the day of the full moon of Jyāiṣṭha, iv. 9¹⁸ note. In substantial accordance herewith is the allusion, iv. 3^a, to the length of the days, which reaches its maximum a little later; and so is the statement, iv. 18¹¹, that the image of Gāūrī was set up “on the fourteenth day just past,” that is, the fourteenth of the light half of Jyāiṣṭha. — The action of the merry-making (p. 221, scene 3) runs over a part of the day-time. The wedding takes place in the evening, iv. 18⁷.

SYNOPTIC TABLE OF THE TIME OF THE ACTION.

Act I.:	beginning of spring, first of Chāitra, bright half.	[Say March 15].
	Interval of five days.	
Act II.:	fourth day of Swing festival of Gāūrī, sixth of Chāitra, ditto . . .	[Say March 20].
	Interval of about ten days + just one lunation.	
Act III.:	full moon of Vāiçākha	[Say May 1].
	Interval of one lunation.	
Act IV.:	Banyan festival, full moon of Jyāiṣṭha	[Say June 1].



4. Synoptic Analysis of the Play.

The purpose of this synopsis is to make clear 1. the places or scenes of the action in detail, and 2. the details of the stage-business. Since the references to the text are given throughout, it will also serve 3. as a useful finding-table. For greater convenience, I have divided the synopsis into scenes, guided partly by the entrances and exits and partly by the places of the action, but without special reference to the canons of the native dramaturgy.

Several scenes are double or even multiple scenes: that is, the stage represents simultaneously the scene of the principal action and also the King in some place of observation or concealment near by (such are scenes 4 and 7 of act ii.: cp. note to iii. 34¹); or the stage is imagined to represent successively (as in act iii., scene 2, and act iv., scene 5) several places in which the players have to be, during the course of that scene. In the latter case, the place comes to the actor instead of the actor's going to the place. His going, however, is mimetically indicated by a "stepping about."

By "palace garden" or "palace," as used in the sequel, is meant of course the palace garden or palace of King Chāṇḍapāla.

PROLOGUE, I. 1 to I. 12⁵.

During the prologue, the stage represents the play-house (or *nāṭya-ṣālā*, Lévi, p. 371) of the King for whom the play is enacted. The first performance may have been for King Nibbhara, i. 9, 11.

Scene 1. Enters the Director (*sūtradhāra*) and recites the benediction, i. 1-2.
[Then exit.]

Scene 2. Enters the Stage-manager (*sthāpaka*) and praises Īṣa, i. 3-4, and describes the preparations for the play, i. 4².

Scene 3. Enters the Assistant (*pāripārçvika*) of the Stage-manager, i. 4¹⁴. They discuss the play, the author, why he writes in Prākṛit, at whose instance the piece is given, and the gist of the plot, i. 4¹⁴-12³.
Exeunt.

ACT I.

Scene 1 (the advent of spring): the palace garden. Enter King and Queen, with retinue, i. 12⁶. They congratulate each other on the arrival of spring, and describe the season in stanzas, i. 13-14.

Behind the stage, two Bards describe the beauties of spring, i. 15-16, and are followed in the same strain by the royal pair, i. 16³-18.

Scene 2 (comic intermezzo): place and actors as before. Jester and Vichak-ṣaṇā quarrel, i. 18¹. Retorts, sharp and coarse, follow; then rival



stanzas, i. 19-20; then threats, i. 20¹⁵. General laughter, i. 20³⁵. Exit Jester, i. 20⁴¹.

Scene 3 (the tipsy Magician): place and actors as before. Reënters Jester, i. 21¹, announcing the Magician, who follows, i. 21⁸, tipsy, singing ribald songs. He offers to show a specimen of his powers to the King, i. 25¹. The latter suggests that he produce on the stage a lovely girl. The wizard sets about it, i. 25¹⁰. Thereupon —

Scene 4 (love scene): place and actors as before. Enters the Heroine, i. 25¹¹. Rapturous stanzas from the King, i. 26-27. She gives the King a coquettish glance, i. 28⁹. He is deeply enamored, i. 29-34. She tells her story, i. 34⁸⁻²¹. The Queen asks that the Heroine may remain a fortnight, i. 34²⁶, and conducts her to the gynæceum, i. 34³⁸.

Behind the stage, two Bards in descriptive stanzas announce the evening, i. 35-36, and the King goes to prayer.

ACT II.

Scene 1 (the love-sick King): the palace garden. Enter King and Porteress, ii. 0¹. Enamored stanzas, ii. 1-6.

Scene 2 (the billet-doux): place and actors as before. Enter Jester and Vichakshaṇā, ii. 6³. They discuss briefly the King's condition, ii. 6⁴⁻¹⁰, unheard by him.

They address the King, ii. 6¹². It transpires that Vichakshaṇā bears a love-letter, ii. 6²⁰, from the Heroine to the King. This the King reads, ii. 8. Stanzas from Vichakshaṇā, from her sister, and from the Jester, ii. 9-11.

The King asks, ii. 11², what happened to the Heroine after the Queen conducted her (at i. 34³⁸) to the gynæceum. Properly the replies form no new scene; but they have such dramatic unity that it is well to treat them as a scene.

Scene 3 (the tiring scene, a duo between Vichakshaṇā and King): place and actors as before. Introductory questions and answers, ii. 11²⁻⁶. In eleven half-stanzas, ii. 12-22, Vichakshaṇā describes how the Heroine was arrayed and adorned in the gynæceum. The King caps each half-stanza with one of his own, in which he interprets the description with some fanciful conceit. Exit Vichakshaṇā, ii. 29³.

It now transpires that she and the Jester have arranged that the Heroine shall swing in a swing set up before the idol of Pārvatī, and that the King shall have an opportunity to observe her from an arbor near by, ii. 29⁶⁻⁷. With the Jester, the King "makes as if entering" the Plantain Arbor, ii. 29¹⁴.

Scene 4 (the swing scene): the palace garden; the Heroine in the swing; King and Jester concealed in the Plantain Arbor. The King pours forth his soul in rapturous stanzas, ii. 30-32.



Then follows, in eight stanzas, ii. 33-40, the Jester's description of the Heroine's swinging. It is filled with pretty conceits and forms a pendant to the tiring scene.—The Heroine quits the swing, ii. 40².

Scene 5 (serio-comic intermezzo): the gardens. The King at the Plantain Arbor laments her departure in tragic strains, and the Jester gives mocking response, ii. 40²-41. Evening approaches, ii. 41³; but night's coolness avails not to attemper the King's amorous fever, ii. 41⁵.

The Jester leaves the King "alone" on the Emerald Seat, ii. 41⁶, and makes as if leaving the stage to get something to cool him off, ii. 41⁷. The King continues his amorous plaint, ii. 42.

Scene 6 ("stage-traffick"): a part, near by, of the gardens. Reënters Vichak-shanā with refrigerants, ii. 42³. She and the Jester, ii. 43², arrange it so that the King shall witness the coming açoka scene.

The King is imagined to secrete himself behind a shrub, ii. 43³.

Scene 7 (the açoka scene): the garden. Enters the Heroine, ii. 43⁷. She embraces a young amaranth, looks at a tilaka, and touches with the tip of her foot an açoka tree; whereupon all three burst into gorgeous bloom, ii. 43¹⁴-47.

King and Jester discuss the matter, ii. 47¹-49².

Behind the scene a Bard describes the evening, ii. 50. Exeunt all.

See also p. 289, n. 2.

ACT III.

From iii. 34⁹ we infer that, between the last act and this, jealousy has prompted the Queen to imprison the Heroine in some room in the Queen's section of the palace; and that, unknown to the Queen, a secret subterranean passage has been made from this room to the palace garden.

The room where the lovers meet (iii. 20¹²) and the lamp-incident occurs (iii. 22⁴) adjoins the prison room, as I think; for the lovers go from their meeting-room to the garden by the subterranean passage, and they must enter the passage from the prison room or near it. This meeting-room has a "back-door" entrance, perhaps from some obscure court-yard.

The prison room is an "inner room," close and sweat-provoking, iii. 22¹. That it is near the Queen's I infer from iv. 19³⁷⁻³⁹ and 52-57.

Scene 1 (the King's vision): a place outside the palace (perhaps an obscure court-yard?) near the lovers' meeting-room. Enter King and Jester. The King describes a vision in which he met the Heroine, iii. 2²-3. To divert him, the Jester tells an elaborate counter-vision, iii. 3⁴-7. The two engage in a lengthy and rapid discussion of love, iii. 8¹-19.

From behind the stage they hear the enamored plaints of the Heroine, iii. 19². The Jester indulges himself in much badinage with the King, iii. 20¹. Both "make as if entering," by a "back-



door," the meeting-room, iii. 20¹², that is, they "step about" by way of intimation to the spectators that they are entering it, though remaining, of course, on the stage.

Scene 2 (the lovers' meeting): [part 1] a room near the prison room (see above). Enters the Heroine, with her friend, to meet King and Jester, iii. 20¹³. The King takes the Heroine's hand, iii. 20²⁵. She has just come from a close "inner-room," so the Jester fans her, and in so doing puts out the lamp, iii. 22¹⁻⁴.

King and Heroine hand in hand,—the four now grope their way [part 2] through the prison room (? see above), and then [part 3] through the dark passage, iii. 22⁹, to the gardens [part 4].

Scene 3 (the moonrise scene): the palace garden. A continuation of the last part of the foregoing scene. Stanzas of admiration and delight from the King, iii. 23-24. Behind the stage, Bards describe the rise of the full moon, iii. 25-28. Then follow stanzas by the Jester, Kuraṅgikā, and the Heroine, iii. 29-31, and the King, iii. 32-34.

Sudden uproar, iii. 34¹. The Queen has heard of her consort's tricks and is coming, iii. 34⁷. The Heroine escapes, by the secret passage, to her prison, iii. 34⁹. Exeunt omnes.

ACT IV.

From iv. 9⁶⁻⁷, it appears that the Queen has now learned of the subterranean passage and blocked up its entrance. We are forced to assume that this closure of the passage is made *at the garden end* thereof. For the Heroine, the passage thus becomes a cul-de-sac: its prison end is open; she can enter it and traverse its entire length; but she cannot get out at the garden end.

Accordingly, somewhere near the garden end, a new branch passage has been excavated from the main passage to the sanctuary of Chāmunda near the Banyan, the mouth of this branch passage being concealed behind the idol, iv. 18³⁸. Between the entrance of the Magician and that of the King (scene 5), the Heroine traverses the passage that connects the prison and the sanctuary five times.

Scene 1 (the love-sick King): presumably, the King's apartments. Enters, with his Jester, the King, and bemoans the ardor of summer and of love. Episode of the tame parrot, iv. 2⁴. More stanzas of love and summer, iv. 3-9.

The Jester now tells the King how the Queen has closed up the entrance to [the garden end of] the subterranean passage, and tells of the guards that have been set all about that entrance, iv. 9⁶⁻¹².

Scene 2 ("stage-traffic"): place and actors the same. Enters Sāraṅgikā, iv. 9¹⁵, with a message from the Queen: "The King must mount the

palace roof today to see the Banyan festival," iv. 9¹⁸. Exit Sāraṅgikā, iv. 9²⁰.

Scene 3 (the Banyan festival): from the palace roof, iv. 9²¹, King and Jester look down on an elaborate dance. In nine stanzas, iv. 10-18, the Jester describes the dance, the merry-makings, and the off-hand theatre play (impersonations with masks, etc.).

We must here imagine a slight interval in which King and Jester come down from the palace terrace and go to the Emerald Seat, and thence to the Plantain Arbor. But see note to ii. 29⁷.

Scene 4 ("some necessary question of the play"): the Plantain Arbor, palace garden, iv. 18³. Reenters Sāraṅgikā, iv. 18¹, with a message from the Queen: "The Queen has arranged that the King, this very evening, shall take to wife yet another princess, iv. 18⁷, a princess of Lāṭa, named Ghanasāra-mañjarī," iv. 18¹⁸⁻¹⁹. The messenger, furthermore, narrates that the Magician induced the Queen to assent to this arrangement on the ground that her husband, the King, would become an Emperor by contracting this new marital alliance, iv. 18²². The ceremony is to take place in a sanctuary near the Banyan, presumably the festival Banyan, iv. 18³⁰⁻³². Exit Sāraṅgikā.

After exchanging suspicions (iv. 18³⁴⁻³⁶) that the Magician is at the bottom of this affair, exeunt King and Jester. The mention of their exit is omitted in the stage directions.

Scene 5 (the wedding): the sanctuary of Chāmūṇḍā, in the palace garden, near the Banyan. With two episodes:

Episode 1^a, the prison room ; 1^b, the Queen's apartment.

Episode 2^a, the prison room ; 2^b, the Queen's apartment.

Enters the Magician, iv. 18³⁷, and does homage to the Goddess, iv. 19, whose idol screens the mouth of the new branch passage, iv. 18³⁸.

Enters the Heroine, iv. 19³, coming from her prison, and issuing forth from the passage by a small opening behind the idol.

Enters the Queen, iv. 19¹⁰, coming from the garden, and is dumfounded at seeing the Heroine, whose escape from the prison she thought she had at last effectually blocked. The Queen cannot believe her own eyes, iv. 19¹⁴⁻¹⁵. Accordingly,

Episode 1^a. The Queen, iv. 19²⁰, on pretext of returning to her apartments to get some things for the wedding (iv. 19¹⁸), "steps about" on the stage, to indicate that she is leaving. We are to imagine that she goes by way of the garden to the prison room. The Magician sees through her pretext and sends the Heroine hurriedly back, iv. 19²⁴, by the new branch passage, to her prison, which she is of course imagined to reach before the Queen. The Queen is again no less astonished to find the Heroine quietly seated in the prison, iv. 19²⁹, and, after a few words with her, "starts" to return to the sanctuary,



iv. 19³⁷. Thereupon, the Heroine returns thither by the secret passage, with speed (see iv. 19⁴¹).

Episode 1^b. The Queen, on her way back, to make good her pretext, stops at her own apartment for a moment while she and her friends pick up the things for the wedding, iv. 19³⁸⁻³⁹. Arriving at the sanctuary, she is again dumfounded, iv. 19⁴³, at seeing the Heroine as before.

Episodes 2^a and 2^b are simply repetitions of the same manoeuvres, iv. 19⁴⁹⁻⁵⁵ and iv. 19⁵⁶⁻⁶⁰.

Enters the King, with his Jester and Kuraṅgikā, iv. 19⁶¹. Effusive admiration on the part of the King, iv. 19⁶⁴-20. The Jester shuts him up, iv. 20⁴. The attendants proceed to arrange the wedding costume for the King and for "Ghanasāra-mañjarī," iv. 20⁶. It now transpires, iv. 20¹³, that the latter is no other than Karpūra-mañjarī. The ceremony is performed, iv. 21², and the King "takes his seat as an Emperor," iv. 21⁴.

Behind the stage, a Bard congratulates him, iv. 21⁶; the King felicitates himself, iv. 23; and the play closes with the usual benediction.

5. Dramatis Personæ.

Chanda-pāla, the King.

Kapiñjala, his Jester (Vidūshaka), a Brahman.

Vibhrama-lekhā, the Queen.

Vichakshaṇā and Sāraṅgikā, her attendants.

Bhāiravānanda, a master magician.

Kāñchana-chanda and Ratna-chanda, two bards.

Porteress, an unnamed woman, who serves as door-keeper.

A tame parrot.

Karpūra-mañjarī, the Heroine.

Kuraṅgikā, her confidante.

NOTE. — The Heroine is the daughter of Vallabha-rāja, King of Kuntala, and of his wife, Caçi-prabhā (p. 240). The latter is the sister of Vibhrama-lekhā's mother. The Heroine and the Queen of our play are therefore first cousins (daughters of sisters).

ABBREVIATIONS. — For abbreviated titles of books and papers cited, see pages 175-177.



KARPŪRAMAÑJARĪ.

ACT I.

PROLOGUE.

INVOCATION.

ALL hail to Sarasvatī!¹ joy to the poets, Vyāsa² and the rest! may the most excellent words of others too³ turn out highly acceptable to the critics! may the Vāidarbhī style of writing⁴ flash like a revelation upon us, — so too the Māgadhī and also the Pāñchālīkā! may the connoisseurs of poetry let these styles melt on their tongue, as do Chakora birds with the moon-beams!⁵ 1

Moreover:

Ever cherish ye deep reverence for⁶ the loves of Cupid and [his wife] Rati, in which no flurried embraces are noticed, no noisy kissing is going on, nor amorous beating of the breasts.⁷ 2

[*End of the invocation.*⁸]

STAGE-MANAGER. May the union of Īiva and [Pārvatī, his wife,] the Daughter of Himālaya, who are dear to the hosts of the Gods, whose pledge of love is [their son,] the Six-faced [God, Kārttikeya], and who are adorned with a crescent moon [on their brows], yield you happiness. 3

And again:

Victorious is Rudra,⁹ who often, as he bows low¹⁰ to assuage [his Pār-

¹ The Goddess of Speech.

² Reputed author of the Mahā-bhārata.

³ That is, of this dramatic company, no less than those of the more famous poets.

⁴ The styles (riti) are enumerated at Sāhitya-darpaṇa, no. 625 f. See Kāvya-darṣa, l. 40 f.

⁵ On which they are said to feed.

⁶ 'Bow down (far, i.e.) low before.'

⁷ 'Loves, not possessing noticed embrace-flurries, nor produced kissing-noise, nor performed breast-beatings.'

⁸ Recited presumably by the sūtra-dhāra or Director (who here makes his exit); and, if so, an interesting survival of older dramatic usage. See Konow's Essay, p. 196; and Lévi, pp. 379, 135. The "Director's" first subordinate seems to have been the "Stage-manager"; and subordinate in turn to the latter was his "Assistant." See p. 217.

⁹ Tantamount to Īiva.

¹⁰ 'In his bowings.'



vati's] jealous anger, lays — a bit quickly¹ — at the lotus-like feet of the Daughter of Himālaya his offering of pearly moon-beams,² together with a silvery conch made of the moon's slender crescent and filled to the brim³ with waters of the Ganges of Heaven, and places his two hands the while [in token of reverence] on his bowed head. 4

[Walks about the stage and looks toward the tiring-room.]

But our players seem [already] to be busy about their acting : for one actress is getting together such costumes as suit the rôles ; another is twining garlands of flowers ; [4] a third is putting the masks in order ; some one seems to be rubbing colors on a palette ; here they are tuning⁴ a flute ; there a lute is being strung ; [8] and here they are making ready three drums ; here the noise of timbrels is heard ; [10] there they are rehearsing the introductory stanza. So I'll call some attendant and inquire.

[Looks toward the tiring-room and beckons.] [13]

[Enters the Assistant of the Stage-manager.]

ASSISTANT. Sir, your commands. [15]

STAGE-MANAGER. You seem to be busy about a play, are you not?

ASSISTANT. To be sure. We are going to enact a Saṭṭaka.

STAGE-MANAGER. But who is the author of it?

ASSISTANT. Your worship, let this be answered : who is called "Moon-crowned"?⁵ and who is the teacher of Mahendrapāla, the crest-jewel of the race of Raghu? 5

STAGE-MANAGER. [Reflecting.] Aha! that, I think, is an answer in the form of a question : [aloud] Rāja - - - çekhara !

ASSISTANT. [Yes,] he is the author of it.

STAGE-MANAGER. [Recollecting.] It has been said by the connoisseurs :

"Saṭṭaka" is the name of a play which much resembles a Nāṭikā, excepting only that Praveçakas, Vishkambhakas, and Aṅkas do not occur. 6

[Reflecting.] Then why has the poet abandoned the Sanskrit language and undertaken a composition in Prākṛit?

¹ For fear lest her anger increase.

² 'Of moon-light pearls.'

³ See under ā. Literally, 'to the root,' and so, 'radically, completely.' Similarly at ii. 2^a.

⁴ See OB. under sthāna 1 (w).

⁵ Literally, 'Having the night's beloved (raanivallaha) [i.e. the moon, which is also called rāja] as his crown' (sihaṇḍa) [Sanskrit, çikhaṇḍa, used as an equivalent for çekhara]. That is, the assistant's reply is couched in the form of a charade.

ASSISTANT. Sanskrit poems are harsh; but a Prākṛit poem is very smooth; the difference between them in this respect is as great as that between man and woman. 7

And he who is expert in all languages¹ has said :

The various themes remain the same; the words remain the same, although undergoing [certain phonetic] modifications²: a poem is a peculiar way of expression,³ be the language whichsoever it may. 8

STAGE-MANAGER. And has he then [the poet] made no statement about himself?

ASSISTANT. Listen. A statement has indeed been made by one of his poet contemporaries, the author of the story of Mṛgāṅkalekhā, by Aparājita,⁴ namely, as follows :

He who has risen to lofty dignity by the successive steps of young poet, chief poet, and teacher of King Nibbhara,⁵ [i.e. Mahendrapāla], — 9

He is the author of it, the famous Rājaṣekhara, whose merits make resplendent the three worlds even, [and] are left unblemished [even] by the rivalry of the moon. 10

STAGE-MANAGER. At whose instance then are you enacting the play?

ASSISTANT. The crest-garland of the Chauhan family,⁶ the wife of the chief poet Rājaṣekhara, the lady whose husband wrote the play, Avantisundarī, — *she* desires us to enact it.⁷ 11

Moreover :

In this excellent Saṭṭaka, which is a river of poetic flavors, [King] Chaṇḍapāla, the moon of our earth, in order to achieve the rank of an Emperor, takes to wife the daughter of the Lord of Kuntala. 12

STAGE-MANAGER. Come, then ! what we have at once to do let us accomplish; for the Director and his wife, who have taken the parts of the King and the Queen, are waiting in the tiring-room.

[The two walk about the stage and exeunt.] [4]

[End of the Prologue.]

¹ This seems to refer to Rājaṣekhara. — The following *jadhā* is like the Greek “recitative *δῆμι*.”

² Such namely as obtain between Prākṛit words and the corresponding Sanskrit ones.

³ That is, its distinctive character lies in

its mode of expression. The definition is, in the original and as we give it, loose.

⁴ See p. 197.

⁵ See p. 178.

⁶ See p. 180, and C. M. Duff's *Chronology of India*, p. 277, and *Journal of the Royal Asiatic Society*, 1899, p. 546.

⁷ Lit., ‘it, the work of her husband.’



[Then enter the King, the Queen, the Jester, and, according to rank, the attendants. All walk about the stage and take seats in due order.] [7]

KING. O Queen, daughter of the sovereign of the Deccan, I congratulate you that the spring is begun.¹ For,

Inasmuch as the maidens no longer put much wax on their lips,² and do not in arranging their braids anoint them with fragrant oil, and do not put on a bodice, and are indifferent even as to the use of the thick saffron³ for their mouths,—therefore I think the festal spring-time is at hand and has overcome by its power the cold. 13

QUEEN. I too, in my turn, will congratulate you.

Now that the frosts are gone, [again fair maidens] rub their pearly teeth.⁴ Little by little [again] they set their hearts on extract of sandal.⁵ At this season, behold, couples sleep on the verandas of their dwellings,⁶ the blankets heaped [unused] at the foot [of their couches]. 14

FIRST BARD. [*Behind the stage.*] Victory, victory to thee, [O King]! Thou gallant of the women of the East, thou champak-bloom ear-ornament of the town of Champā,⁷ thou whose lustre (*rādhā*) transcends the loveliness of Rādhā,⁸ who hast conquered Assam by thy prowess, who

¹ See p. 214-215.

² As they would in the cold weather to prevent chapping.

³ In the Indian materia medica (see Dhanvantariya Nighaṇṭu, p. 96) saffron is esteemed fragrant and pungent and hot and as a specific for cough, phlegm, and sore throat. Hence pretty girls have less need of it at the end of the season of cold and of colds.

⁴ With rind of betel (cp. p. 181). Konow cites Viddh., p. 75² (chollida = gharṣita), and H. 4.395 (choll = takṣ): 'Fair maidens (do, i.e. putzen, un-mrjanti) cleanse their teeth.' This too is a sign of returning spring: for in the cold weather, it was actually painful to cleanse them because of cracked lips. — Vāsudeva renders chollanti by sphuranti: 'the teeth-jewels flash,' i.e. girls show their pearly teeth in laughing, which they could not bear to do while their lips were so chapped. Cp. Rtu-saṁhāra, iv. 6.

⁵ Esteemed as the most eminent refrigerant (Dhanvantari, p. 93), and so the exact opposite of the calefacient saffron. Cp. Indische Sprüche, 1763, 2215.

⁶ Ghara seems to include the whole

dwelling-place, i.e. the central bungalow and all the adjoining compound. In cold weather, people slept, for the sake of warmth, in the antar-grha, the innermost apartment or perhaps the central bungalow. Now, on account of the heat, they have left off doing so, and sleep in the sāliās: these may be thatched-roofed sheds without walls (to secure shade and allow circulation of air), or else verandas around the antar-grha; and might, in either case, be called majjhima as being 'between' the antargrha and the walls of the compound.

Vātsyāyana, Kāmasūtra, ed. Bombay, 1891, p. 44, 45, speaks of a dwelling with spacious court, and with two sleeping-rooms (bhavanam dvi-vāsagrham), an inner (ābhy-antaram) and an outer (bāhyam); the comment refers also to the vāstuvidyā.

⁷ The champak-tree has a very fragrant golden flower much used as a decoration for the hair and ears. The far-fetched metaphor of the bombastic panegyrist is chosen here in part for the sake of the pun.

⁸ Literally, 'O thou, having the loveliness of Rādhā [a district of western Bengal]

providest merry-makings (*keli*) for Hari-keli,¹ who mayst well make light of² the beauty of genuine gold, who delightest us by the comeliness of all thy person! — May the beginning of the fragrant season [spring] be a joy to thee! For now,

Cool from the Malabar mountains, are coming the [eternal] breezes.³
 Wanton they ruffle the down on the cheeks⁴ of the Pāṇḍian women,
 Breaking the jealous pride⁵ of the tender maidens of Kāñchī,
 Filling the matrons of Chola with passion for love's embraces,
 Waving the tresses [fair] of the beauties that dwell in Karpāta,
 Tying the knots of love 'twixt the Kuntala girls and their lovers.

15

SECOND BARD. [*Behind the stage.*] The champak bloom has become like to a Marāṭha girl's cheek when rubbed with saffron-paste.⁶ The jasmines, with blossoms as fair as slightly churned milk, are bursting and bursting.⁷ The dhak-tree,⁸ blackish at the root,⁹ and with bees clinging to its tips, looks as if bees were clinging to it from head to foot¹⁰ and drinking its juices.

16

KING. Dear Vibhramalekhā, say not that I have congratulated thee, nor that thou hast congratulated me; but rather that both of us have been congratulated by the two bards, Kāñchana-chaṇḍa and Ratna-chaṇḍa.¹¹ [2] So now to her heart's content let my Queen with eyes as big as [her]

surpassed by thy (*rāḍhā* or) lustre' — again a pun.

¹A name for Bengal (Hemachandra, 957) — again a pun.

²Literally, 'hast made light of,' i.e. art so handsome that thou canst well afford to do so. — When it comes to the version of Indian panegyric, English is poor indeed.

³Cp. Madanikā's song *kusumāuha-piā-dūao*, near the beginning of act i. of *Ratnāvalī* (translated, Wilson, ii. 270). Also, *Kādambarī*, p. 437⁵. Similarly Tennyson, *Locksley Hall*, line 20, "In the Spring" etc.

⁴Literally, 'Wanton in causing horripilation on the edges of the cheeks.'

⁵So that they yield to the seductions of love. The same idea at ii. 50^b and iii. 30^a.

⁶Of saffron it is also said that it will make the face as fair as the full moon's disk — *Yogarātnākara*, under *kṣudrarogacikitsā*, p. 382²² of Poona ed. The tertium comparationis appears to be the color common to the

golden-hued champak blossom and to the flesh-tint of the cheek when somewhat yellowed by the overlaying of saffron.

⁷The flowers of most varieties are very fragrant and of pure milky whiteness — cp. i. 19^c.

⁸The *Butea frondosa*, a middle-sized tree, its trunk crooked and covered with ash-colored, spongy, scabrous bark. Lac insects [*Coccidæ*] are frequent on its small branches and leaf-stalks. So Roxburgh, p. 540 f. The lac exudes from the punctures made by the coccus. — See Griffiths, fig. 72 and pl. 63.

⁹So that this too (see preceding note) looks as if bees were swarming upon it.

¹⁰Literally, 'appears (notatur) as if quaffed by bees that cling [to it] even in two directions or points, i.e. even at top and bottom.' — Perhaps *bhasala* (here rendered 'bee') refers (inaccurately?) to the coccus insects.

¹¹He is called by the equivalent name *Mānikya-chaṇḍa* at iii. 26².



open palm,¹ contemplate this festal season of spring :²—[of spring,] that quickens bold maids unto amorous flurry ; that sets a-dancing like dance-girls the creepers that sway in the Malabar breezes ; that sweetly recites its pañchama-note in the throats of the soft-throated [cuckoos] ;³ that brings forth in ample measure the rods for the bows of Cupid and speedeth the arrows of love with vehemence none may hinder ;⁴ [of spring,] the loved friend of [that] matron staid, [the Earth,] the Keeper of Treasure. [3]

QUEEN. The Malabar-breezes have indeed begun, as the bards have said. For,

Waving the garlands that hang in the doorways of Lañkā,⁵ slowly swaying the sandal-tree thickets in the hermitage of Agastya,⁶ blended with odors of camphor, making to tremble the clumps of açoka,⁷ setting completely a-dancing the creepers of betel, impetuously kissing the waters of Tāmraparnī,⁸ [hither at last] are blowing the breezes of Chāitra.⁹ 17

And again:

“Your jealous pride quit ye, [fair maids]! give [each] to your darling a glance, be it never so restless!¹⁰ [for] tender youth, that plumps your swelling breasts, by days is measured,¹¹ five [perchance], or ten!”—such is, as it were, the Five-arrowed God’s¹² all-galling command, disguised

¹ Cp. note to i. 32.

² I take *mahūsava* (*madhu-utsava*) as an instance of *rūpaka* (Daṇḍin’s *Poetics*, ii. 66) and interpret it, not as ‘spring-festival,’ but rather as ‘the spring which is like to a festival,’ and so, ‘the festal season of spring.’ Similarly, ‘creeper dance-girls,’ i.e. ‘creepers that are like dance-girls.’

³ Literally, [spring,] ‘possessing the note, sweet and recited (or sweetly recited), in the throats of the soft-throated [kokilas or kōils].’

⁴ I take this as a copulative compound (Whitney, *Grammar*, § 1257) made up of two possessive compounds: literally [spring,] ‘possessing abundantly-produced Cupid’s-bow-rods and possessing unbroken arrow-impetuosity.’—The exceedingly long word is notable for its excessive alliterative use of *nd*’s.

⁵ Ceylon.

⁶ Located on a crest of the Malabar range

by the Rāmāyaṇa, ed. Bombay, iv. 41. 15; but a later stanza (34) of the same canto inconsistently puts his dwelling on Mount Kuñjara in Ceylon.—The canto contains many of the geographical allusions which occur in this play. Cp. Lassen, *Indische Alterthumskunde*, i. 153 f.

⁷ *Kaṅkellī*, a name for the açoka-tree—see my notes to l. 20²⁷.

⁸ A river rising near the southern end of the Western Ghats and flowing generally south and east to the gulf of Manar. At present the name Malaya is hardly applied to the Ghats so far south.

⁹ The first month of spring, March–April, p. 214.

¹⁰ Literally, ‘a glance, followed by unsteady movements (of the eyes).’

¹¹ Literally, ‘youth [is] for days.’

¹² Cupid’s.—For 20 names of Cupid and for names of his belongings, see Hemachandra, 227 ff.



under the melodious warblings of the cuckoo, which the festal season of Chāitra [just now] hath suddenly given.¹ 18

JESTER. Hi there! among you all, I'm the only one that's a bit of a scholar: for my father-in-law's father-in-law used to lug around books at another man's house.

ATTENDANT [Vichakshana]. [*Bursts out laughing.*] Got your learning by direct inheritance, then, didn't you? [4]

JESTER. [*Rather nettled.*] Ha, you slave-girl's child, who'll be a bawd in your next birth, you Vichakshana, Small-Fraction-er!² am I such a fool as to be laughed at even by you? [6] And besides, — O you polluter of other men's sons, you light-o'-love,³ you terror of the gambling-hells, hand and glove with ruined folk!⁴ — what have you got to say against my inheriting my learning?⁵ please take notice that they who are born in Akāla-jalada's family do get their learning by inheritance! but there's no use in talking. — “Bangle on your wrist, no need of a mirror.”⁶ [10]

VICHAKSHANĀ. [*Reflecting.*] Right you are! — Nor of asking⁷ the bystanders if a horse is speeding, when you see him on the dead run. — Come now, give us a description of spring. [14]

JESTER. How do you come to be standing there chattering like a caged starling?⁸ You don't know anything. — So I'll give my recitation

¹ I find a very similar thought in Kāvya-prakāṣa, x. 105, p. 705, ed. Bombay (given also by Böhtlingk, Sprüche, 2021, *ksīṇaḥ*, etc.).

² I coin this word to reproduce the jingling and riming billingsgate of the original — *ṇillakkhaṇe viakkhaṇe*, ‘insignificant Vichakshana’; and neglect the -ā.

³ An unclear word; perhaps ‘having the character of a bee’ (in its flight), i.e. ‘unsteady, capricious.’

⁴ ‘O thou, united with ruined folk,’ root *truṣ*.

⁵ ‘Was the inheriting of my learning a discredit?’

⁶ The fact is as plain without talk as is a bangle on your wrist without a mirror. This last seems to be a proverb (p. 206) and in abrupt form.

⁷ That is, ‘and no need of asking’ etc. — Apparently a second proverb of the same purport as the foregoing.

⁸ ‘Caged sārīā.’ The same as the *maana-sārīā*, Skt. *madana-sārikā*. From *maanā* or *mayanā* Platts derives *mainā*, the name of the mina bird: see his *Hindūstānī Dic’y*, under *mainā*, p. 1108a. The mina is the talking starling or religious grackle of India, the Eulabes religiosa: see *Century Dic’y*, under Eulabes, and picture.

As Dr. Konow tells me, the *sārikā* is mentioned with the parrot (*suke sālīkā*) as early as Aśoka's reign, namely in Edict 5 of the Delhi Pillar: see Senart, *Les édits des piliers*, p. 44, 65, or Bühler, *ZDMG*. xlv. 64, 69, or Bühler, *Epigraphia Indica*, ii. 259.

The birds are habitual companions in literature and in life. A caged parrot and the mina are mentioned together, *Mṛcchakaṭikā*, ed. Stenzler, p. 71¹⁶, the latter as chattering (*kurukurādi*) like a saucy house-maid. Cp. the whole scene with the caged *sārīā*, *Ratnāvalī*, beginning of act ii.; and parrot



before my old man¹ and the Queen : for musk isn't sold in a petty hamlet or a jungle ; nor is gold tested without a touchstone.² [18]

[*So saying, he recites.*]

The Sinduvāra shrubs that bear a quantity of blossoms like to rice-pudding,³—my favorites are they ; and also the multitudes of fair jasmine blooms, like to strained buffalo-milk.³ 19

VICHAKSHAṆĀ. [*Derisively.*] Your words are as paltry as you yourself are.⁴

JESTER. Well then, Miss Noble-Words, do *you* give a recital.

QUEEN. [*Smiling a bit.*] Friend Vichakshaṇā, you're rather puffed up⁵ with pride before us on account of your strong poetic ability. [5] So then, do you recite now, before my lord, [the King], a bit of poetry of your own making : for that is true poetry which will bear recital⁶ in the assemblies ; that is pure gold which proves clear⁷ on the touchstone ; she is a true wife who gladdens her husband ; he is a true son who makes his family illustrious. [7]

VICHAKSHAṆĀ. As the Queen commands. [*So saying, she recites.*]

episode of this play, iv. 4. In KSS. 77, parrot and mina tell stories. — Caged birds in frescoes, Griffiths, pl. 45.

The Indian exquisite (nāgarika) spent the time between his forenoon meal and his midday nap in teaching his parrots and starlings to talk : see Kāmasūtra, ed. Bombay, 1891, p. 48¹¹, 49¹² ; Bāṇa's Kādambarī, p. 356 end. For this accomplishment both birds have great capacity. They can rattle off at a great rate the Vedas and Śāstras, which they incessantly overheard : Kādambarī, p. 81¹, 38 ; cp. Harshacharita, p. 244⁷, 221 end ; also, above, p. 204, Pischel. Secrets must not be told in their presence : comm. to Manu vii. 149. A very learned parrot appears at KSS. lix. 28 ff. Both birds alike come to grief for their much talk, Sprüche, 899.

See T. C. Jerdon, Birds of India, Calcutta, 1863, ii. p. 320–340 ; R. C. Temple has a valuable paper about the bird, Panjābī Shārak, Indian Antiquary, xi. 291–3 : cp. xiv. 305 (Aelian's description). See also Wilson, Hindu Theatre, ii. 277 ; and Index to Riddling's Kādambarī, p. 225, under maina. While I am studying this subject, my friend Rouse, of Rugby School, sends me his charming

book, The Talking Thrush, London, 1899. And Bloomfield refers me to Kāuṣika, x. 2, etc. (very pretty symbolism).

¹ The Sāhitya-darpaṇa, no. 431, allows vaassa, 'comrade,' as a form of address to the king, to be used by royal sages and by the jester. When so used by the jester, with pia-, it seems to me to connote no less familiarity than our colloquial "Old Man." — The chief of police uses it when he offers to treat the low-caste fisherman, who, after finding Çakuntalā's ring, gives part of the money-reward to the officers (end of prelude to act vi.). Cp. preface, p. xix.

² I mustn't cast my pearls before swine, nor seek the applause of "the unskilful." Only "the judicious" must pass upon my verses. — Proverbial expressions again.

³ In whiteness. Cp. i. 16^b and Kādambarī, p. 100, 261. — The Jester's verses smack of the kitchen.

⁴ 'Your words match your own paltriness,' taking kantārattana as = kārpaṇya.

⁵ For uttāṇā, Konow cites Pāyālacchī, st. 75.

⁶ 'That is poetry which is recited' etc.

⁷ Sub voce nivvaḍ : cp. H. 4. 62.



The winds that had almost died on¹ the flanks of the mountains of Lañkā, that had grown weak from filling wide-expanded hood after hood of the serpents,² wearied with dalliance,³ — at this season, they, as Malabar-winds, mingling with the sighs of maids whose lovers have left them, have become, suddenly, although in their childhood,⁴ strong, filled as it were with freshness. 20

KING. Truly, Vichakshaṇā is clever (*vichakshaṇā*) by reason of her skill in expression and her variety of diction. And so, she stands — what else? — as a crest-jewel of poets.

JESTER. [*Nettled.*] Then why don't you say it straight out: "Vichakshaṇā's at the tip-top in poetry, [and I,] Kapiñjala, a Brahman, at the very bottom"? [4]

VICHAKSHAṆĀ. My good man, don't get excited. It's your poem that betrays your poetic ability:⁵ for your words, fine [enough in themselves], although [spent] on a matter blameable for paltriness, — like a string of pearls on a flabby-breasted [old hag], like a [trig] bodice on a pot-bellied creature, like the collyrium pencil⁶ on a one-eyed woman, — are not over and above charming. [7]

¹ Root *skhal*: 'stumbled,' or (as we say of the wind) 'fallen'; and so, 'checked by.'

² Literally, 'had come to impoverishment in the wide-expanded hood-row's (subjective genitive!) swallowing.' The ranks of expanded hoods of the female serpents have swallowed so much of the wind that its force has slackened! Characteristic exaggeration! Quite similar is the idea of Daṇḍin, who calls the slack south-wind the "leavings from the repasts of the serpents of the Malabar hills," *Daṇḍakumāra-charita*, I v., beginning. — "The snakes, 'tis said, on wind are fed." *Sprüche*, 4873, *phaṇi pavanabhuk*: cp. 4376. "The Cobras . . . prefer taking their food at dusk or in the night." — *Fayrer*, p. 6.

My colleague, Mr. Samuel Garman, Herpetologist of the Agassiz Museum, kindly refers me to Sir Joseph Fayrer's *Thanatophidia of India*, 2d ed., London, 1874. Plates 1-6 of this magnificent folio are devoted to the very deadly *Naja tripudians*, the Naga, or Cobra di Capello. I quote from page 7: "Some of the snake-catchers have a curious notion concerning the sex of the Cobra. They

say that the hooded snakes are all females and poisonous; and that the males are all hoodless and innocent." It is not venturesome to assume that this belief, albeit unfounded, was current a thousand years ago and accepted by our poet. Hence the significance of his specific mention of the female serpents. The males are in fact smaller than the females, Mr. Garman tells me. — If Fayrer is not accessible, the reader may consult Joseph Ewart's *Poisonous Snakes of India*, London, 1878.

³ Cp. Bhartṛhari's *ardham nītvā*.

⁴ Because the season in which they blow has only just begun. — The whole stanza is commented in Jhalkikar's ed. of *Kāvya-prakāṣa*, iv. 41, p. 157.

⁵ That is, if you have any: and here, yours show that you haven't. — I purposely use 'betray,' as having, like *pisunedi*, a sinister connotation.

⁶ That is, the strokes of the pencil with which women applied the collyrium to blacken their eyelids and eyebrows by way of adornment.



JESTER. With you, on the contrary, although your matter was charming, — it wasn't pretty, the way you strung the words together. [8] Like a row of copper bells on a golden girdle, like trimmings of coarse silk on a [fine] silken fabric, like sandal-ointment on a girl of loveliest tint,¹ — it [your language] doesn't partake of the elegance [of your ideas].² But in spite of all that, you do get praised. [10]

VICHAKSHAṆĀ. My good man, don't get excited. There's no rivaling you : for you, though unlettered as the iron beam of a goldsmith's balance, are employed [in a, *that is*] as part of a [still finer] balance for weighing jewels ; while I, though lettered like a [common] balance, am not employed in the weighing of gold.³ [14]

JESTER. If you ridicule me that way, I'll tear off that part of you that goes by the name of Yudhishtira's eldest brother,⁴ your left one, and your right one too, in a hurry. [15]

VICHAKSHAṆĀ. And I'll break that part of you that goes by the name of the asterism⁵ following Latter Phalgunī, in a hurry. [16]

KING. Man, don't talk that way. She has some standing⁶ in the line of poetry. [18]

JESTER. [*Nettled.*] Then why don't you say it straight out : " Our little hussy's a first-rate poet, ahead even of Harivṛddha, Nandivṛddha, Poṭṭisa, Hāla, and the rest " ? [*So saying, he prances around on the stage.*] [21]

VICHAKSHAṆĀ. [*Derisively.*] You take yourself off to where my first swaddling-clothes went.⁷ [23]

¹ To an Occidental, *gāura*, 'yellowish' is a doubtful compliment : it is applied to a beautiful woman of golden flesh-tint, at *Rāmāyaṇa* v. 10. 52, ed. Bombay, and is used similarly here, as I think.

² Or, your uncouth words do not support or keep from falling (*avalambedi*), that is, do not keep from appearing ridiculous, the elegance of your ideas. — The jester's words are good and his subject bad (like pearls on a hag) : Vichakshaṇā's words are bad and her subject good (like a coarse patch on a fine fabric). I am not sure about *avalambedi*. If I am right, the sandal-ointment seems out of place.

³ Presumably, the beam of the common balance, for bulky things like cotton, had

its divisions marked by letters (*akṣaras*) ; while the beam of the balance for weighing gold or finer objects was not lettered. At any rate, the play of words on "unlettered" (= 'unmarked' and 'illiterate') and "lettered" (= 'marked' and 'literate') is palpable. — She means, "you, jester, are a rough stick ; but are employed on work (poetry) as fine as gem-weighing — that is, royal favor gives you a chance at 'high art' : while with me the case is reversed."

⁴ *Karṇa* : *karṇa*, as appellative, means 'ear.'

⁵ *Hasta* : *hasta* means also 'hand.' See p. 214.

⁶ Compare BR. vii. 1330, under *k*).

⁷ That is, "to the devil knows where !"



JESTER. [*Turning his head to look back.*] And you—to where my mother's first set of teeth went.¹ [25] Here's luck to such a royal court as this, where a hussy appears [to be set] on a pāṛ with a Brahman, where strong drink and the five products of the [sacred] cow are put in one and the same dish, where glass and ruby are employed together on the [same] parure. [26]

VICHAKSHAṆĀ. In this royal court may you have that² put on your neck [namely, a half-wring, as we might say], which the Exalted Triple-eyed God [Īśa] wears on his head [namely, the half-ring of the moon]; and may your head be well bruised by that [namely, the touch of a foot] by which³ the longings of the aṣoka tree are satisfied [namely, the touch of a maiden's foot]. [27]

JESTER. Ha, you slave-girl's child, you terror of the gambling-hells, you wholesale polluter of young men,⁴ you street-walker! that's the way you talk to me, [is it?] well then, as sure as I'm a great Brahman,⁵ you shall get that by which, about February or March, the longings⁶ of the horse-radish tree⁷ are satisfied; and that which a strong but lazy bull gets from the outcastes.⁸ [29]

VICHAKSHAṆĀ. While I, if you go rattling on that way, like the [jingling] bangles on my foot,⁹ with my foot I'll smash your face. And

¹ "To the devil knows where."

² The *ardha-candra*, literally, 'half-moon,' serves as Īśa's diadem (cp. i. 3^a); but the word means also 'the hand bent like the crescent moon for clutching.' 'To (give, i.e.) put a half-moon on a man's neck' = 'to wring his neck.'

³ Literally, 'by which the aṣoka tree gets its *dohada*:' *dohada*, 'the whimsical longing of a pregnant woman,' is here the desire of the budding tree to bloom. This is accomplished by the touch of a fair maid's foot. The "touch" as applied to the jester would be a rude kick.

The aṣoka is one of the loveliest of Indian trees. It blooms at the beginning of the hot weather, say the botanists; when touched by a fair maiden's foot, say the poets.—The latter have very much to say about it; compare ii. 43, below, and Vāsudeva's Scholion thereto, and see especially ii. 47. Indeed, the *Sāhitya-darpana* makes the matter to be one of "common notoriety"—see no. 576,

under *khyāti* . . . *viruddhatā*, and p. 228 end. See also Paul Elmer More's "Century of Indian Epigrams," no. XI; and *Sprüche*, 5693, *raktāṣoka*, a stanza which some Mss. insert in the *Vikramorvaṣi* immediately after *raktakadamba*, iv. 30. The flowers are of a beautiful orange color, changing gradually to red.

⁴ Seems to mean the same as *para-putta-viṭṭālīni*, i. 18^a.—But Vāsudeva, p. 17¹⁸, explains it as 'getting your living by perjury,' taking *kosa* as 'false oath.'

⁵ 'By the word of me, a great Brahman.'

⁶ Sarcastically here.

⁷ *Moringa pterygosperma*, called *daṅga-mūla* at Rājanighaṇṭu, p. 142, Poona. The bulbs are cut up for a pungent sauce and the limbs are torn off for their flowers.

⁸ A cut in his nose, for the insertion of a nose-ring (cp. *Manwaring*, *Marāṭhī Proverbs*, no. 201).—Cp. *Hemachandra*, 1268, and *Marāṭhī bailla*.—For ablative, see p. 203.

⁹ The point of comparison between the jester and the bangles is the senseless noise



what's more, I'll tear off from you the pair of parts [your ears] that go by the name of the asterism¹ that follows Latter Ashādhā, and chuck 'em away. [31]

JESTER. [*Walking testily about the stage — then in a rather loud voice, behind the curtain —*] Commend me to such a royal court as this — when² it's a devil of a way³ off! [a court] where a slave-girl sets up a rivalry with a Brahman! Well, from this day on, I propose — obediently paying my humble duty to my worshipful spouse Vasum̐dharā — to stay just at home! [*Laughter all round.*] [35]

QUEEN. What sort of fun can we have without our worthy Kapiñjala? [or] how adorn our eyes beautifully without collyrium? [36]

JESTER. [*From the tiring room.*] Oh no, you won't get me to come back, not by a long shot! better look out for somebody else to be your "old man": or perhaps you might put this mean little wench in my place, after giving her a mask with a long beard, and awful ears.³ — I'm the only one among you that's dead and done for; but you — here's life to you for a hundred years! [41]

VICHAKSHAṆĀ. Don't try to make up with⁴ the Brahman Kapiñjala: conciliation only makes him all the harsher, just as sprinkling water on a knot in a hempen rope makes it all the tighter. [43]

QUEEN. [*Looking in every direction around her.*] For that the God of Day, resting his glance on the unsteady swings that are tossed to and fro by the feet of the singing wives of the herdsmen, driveth his car with halting coursers,⁵ — therefore are the days very, very long.⁶ 21

JESTER. [*Reëntering hurriedly.*⁷] Give place, give place!⁸

KING. For whom?⁹

JESTER. Bhāiravānanda is standing at the door.

that both make. Pāda-lagga, 'attached to my foot' = 'on my foot.'

¹ Strictly speaking, Abhijit (containing a Lyrae) comes next after Latter Ashādhā, but it is so far from the ecliptic as hardly to count. Then comes Ṣraṇa: ṣraṇa means also 'ear.' See p. 214, and Whitney's Essay on the Lunar Zodiac, there cited, pages 410, 409, and 355.

² Literally, 'such a court is praised when' . . . , like the German *das lobt ich mir*.

³ "Ears like a bamboo cup" — says the Scholiast.

⁴ I take *anu-saṁdhedha* as a Prākṛit

counterpart of *anu-saṁdhayata*, from *saṁdhay* as denominative of *saṁdhi*.

⁵ Literally, 'goes, having a limping-steed car, a car with limping steeds.'

⁶ This stanza is a covert hint (*dhvanyate*) at the fact that she greatly misses her jester. — Scholiast.

⁷ See Lévi, *Théâtre*, p. 374.

⁸ Although this English phrase means 'make way or room,' it is perhaps the nearest feasible equivalent for what is literally 'a seat, a seat!'

⁹ 'What (purpose is there) with it (the seat)?'



QUEEN. The one who is popularly reported to be a wonderful master magician? [5]

JESTER. Yes, to be sure.

KING. Have him enter.

[The Jester goes out, and reënters with the Magician.]

BHĀIRAVĀNANDA. [As if a little boozy.]¹

As for black-book and spell, — they may all go to hell!²
My teacher's excused me from practice for trance.³
With drink and with women we fare mighty well,
As on — to salvation — we merrily dance!⁴

22

Moreover :

A fiery young wench to the altar I've led.⁵
Good meat I consume, and I guzzle strong drink;
And it all comes as alms, — with a pelt for my bed.
What better religion could any one think?⁶

23

And again :

Gods Vishṇu and Brahm and the others may preach
Of salvation by trance, holy rites, and the Vedies.⁷
'Twas Umā's fond lover⁸ alone that could teach
Us salvation plus brandy plus fun with the ladies.

24

¹ See A. V. W. Jackson on tipsy episodes in plays, *Am. J'n'l of Philology*, xix. 250.

² Literally, 'I know nothing of (= I ignore) spells [and] Tantras.' The latter I take here to be the treatises called Tantras — cp. Aufrecht, *Bodleian Catalogue*, 91-95.

³ The intent contemplation which was very anciently and widely practised in order to bring on a state of hypnotic trance.

⁴ Literally, 'unto salvation we go, following the Kula way.' The "Kula way" is so called because its followers (Kāulas) refer to a Kula Upanishad as scriptural authority for their practices (Williams). — The union of the male principle in nature with the female is typified in the androgynous form of Īiva, in which the right side is male and the left is female. The latter represents the personified 'Power' of nature (śakti = 'power'), and her worshippers are called Śāktas or Followers of the Left-hand Way. This worship degenerated into the most indescribable licentiousness. It was ostensibly practised in order to attain, in the manner prescribed by the Tantras, the supernatural powers such as the

Magician is here supposed to possess. — The reader may consult Monier-Williams, *Brahmanism and Hinduism*,⁴ p. 180-186.

For the doubtless satirical juxtaposition of sensuality and salvation, cp. a lampoon on the Buddhists, cited by Leumann, *Wiener Zeitschrift für die Kunde des Morgenlandes*, iii. 332, which I render as follows :

A good soft bed ; an early drink on rising ;
Dinner at noon ; his toddy in the evening ;
Sweetmeats at night ; — to crown it all, salvation!

See? that's the way your Śākyā-son would work it!

⁵ 'A hot strumpet has been consecrated (see *dīks*) as lawful wife.'

⁶ Literally, 'to whom does the Kāula religion not appear charming?'

⁷ I have assumed "Vedy" (riming with "lady") as a colloquially humorous mispronunciation of "Veda," the name of the oldest holy scripture of India. It will seem natural enough to any Yankee.

⁸ Īiva, as god of the Left-hand Śāktas.



KING. Here is a seat. Let Bhāiravānanda take it.

BHĀIRAVĀNANDĀ. [*Seating himself.*] What'll you have me do?

KING. Glad to see a wonder in 'most any line you please.

BHĀIRAVĀNANDA.

I can bring down the moon to the ground
And show you its rabbit-face¹ round.
The car of the sun I can stop in mid-sky.
Wives of sprites, gods, or Siddhas through heaven that fly,
Or of Īiva's retainers, — I fetch 'em anigh.
Lord knows what on earth I can't do if I try.

25

So tell me what you'll have done.

KING. [*Looking at the Jester.*] Say, man, has a peerless gem of a woman been seen² anywhere?

JESTER. There is here in the Deccan³ a town named Vidarbhā. There I have seen one gem of a girl. Her let him "fetch anigh" [to us] here. [7]

BHĀIRAVĀNANDA. I am fetching her anigh.

KING. Bring down the full moon⁴ to the ground.

[*Bhāiravānanda represents in pantomime⁵ the practice for trance.*] [10]

[*Then enters, with a hurried toss of the curtain, the Heroine. — All gaze.*] [12]

KING. Oh, wonderful, wonderful!

Since the tips of her curly locks yet stick to her face, since her eyes are red with the washed-off collyrium, since drops are a-tremble on the massy tresses she holds in her hand,⁶ since she has but a single garment and that but half put on,⁷ — therefore I think this girl, who alone can fill me with wonder,⁸ was busied with her play in the bath⁹ [at the moment when she was] "fetched anigh" by yonder master Magician.

26

And again:

With one lily-hand arranging the border of the garment that falls on

¹ The Hindu sees, not a "man in the moon," but a rabbit (cp. H. C. Warren, *Buddhism in Translations*, p. 274), or a black-antelope (cp. note to ii. 20 below).

² We miss the *tæ* or *tue* ('have you seen') which appears in the variants, and is answered by *mae*, i. 25⁶.

³ See page 213.

⁴ Literally, 'the moon on the night of the full,' — in palpable allusion to the first line of the Magician's stanza (25), but

with covert allusion to any full-moon-faced beauty whom the king would be glad now to see.

⁵ See Lévi, *Théâtre*, p. 387.

⁶ Literally, 'hand-supported mass of sprays of hair.'

⁷ 'Since a single garment-border (or garment-skirt) has been put on.' — She had no time to put it all on properly.

⁸ Literally, 'sole-producer of marvels.'

⁹ Cp. ii. 24 and note to ii. 24³.



her rounded breasts so firm,¹ with the other restraining² the sari³ that flutters as she walks,⁴ — who in a picture could her grace portray?⁵ 27

JESTER. For her bath she had doffed her ample parure. Her adornments were spoiled by the breaking of the waves.⁶ Her slender form shows neath her dripping vesture.⁷ This maiden's glance is the sum and substance of loveliness. 28

HEROINE. [*As she looks at them all — aside.*] That this is some great King is made manifest by the way in which he plainly unites the graces of dignity and charm.⁸ Of this one too I have an opinion, [namely,] that she is his First-Queen — you don't need to be told, in order to recognize Gāurī⁹ at the left side of the Half-woman God.¹⁰ And this is the master Magician. [5] Here again are the attendants. [*Stops to reflect.*] Then why does his look seem to make so much of me, even in the presence of his wife? [*So saying, she gives a coquettish glance.*¹¹] [9]

KING. [*Aside—to the Jester.*] When she suddenly, past my ear, shot a sidelong glance sharply flashing, [a flashing glance] whose brilliancy was like that of the cavities of the petals on the tips of the ketakas where the bee sucks,¹² — then was I whitened surely with the best of camphor

¹ Literally, 'on her firm-breast-hills': *thala* is used of parts of the body which may be considered as raised or elevated or projecting or rounded above or beyond its general surface — so of buttocks (ii. 1^a), of cheeks, of breasts. Cp. BR., s.v. *sthala* (3^a, 4^a).

² Dr. Konow books the word, of course, under root *yam*.

³ The *kaṭilla* (defined by HD. as *kaṭi-vastra*) is doubtless the sari (or saree or sary), a long piece of silk or cotton wrapped about the hips, with one end falling nearly to the feet and the other thrown over the head, and here the same as the *potta* or 'garment' of line b — since she wore but "one."

⁴ Literally, 'the *kaṭilla* which was moved (from the, i.e.) by the walking,' *caṅkramaṇa-tas*, Whitney, § 1098.

⁵ Literally, 'she is not portrayed in any one's picture.'

⁶ Of the pool or river in which she had been bathing.

⁷ Literally, (the glance of this one) 'having a body-liana (*laā*) coming into sight (*ullāsin*) from her dripping vesture,' *oll-aṁsua-ullāsi-taṇu-llaāe*: or, *ullāsin* might be

'radiant,' i.e. 'radiantly beautiful' — see BR. under *las* + *ud*.

⁸ Literally, 'This one is known as a king by this (*iminā*) profound-and-charming grace-union.' Here *iminā* means 'this which you plainly see, this plain or manifest' (union), reminding us a little of Latin *ille*. As used of the character, *gambhira* is 'deep, solemn, dignified.'

⁹ Literally, 'Gāurī, even untold, is known:' — and it's just as easy, even without help, to recognize the Queen.

¹⁰ See note to i. 22^d.

¹¹ Vāsudeva defines *try-aṅgam* as *tiryag-udañcitam*, (she looks a look) 'bent sideways.' The king refers to this glance at ii. 1^d. — See notes on the coquettish glance, ii. 6^a, iii. 2^d.

¹² Literally, 'when a sharp sideglance-flash was shot ear-nigh suddenly, — [a flash] possessing brilliancy (*chavi*) like [that of] bee-sucked *ketaka*-tip-petal cavities.' I take *sav-* as 'with an ear-interval,' not hitting. *Kaṭākṣachaṭā* occurs in the 2d example to *Sāhitya-darpaṇa*, no. 100, cited by BR. ii. 1072. The pple *āaddhia*, 'pulled at' by bees, is booked under *kṛṣ* + *ā*.



(*karpūra*),¹ bathed surely with moonlight. Meantime I am become overlaid as it were with dense pearl-dust. 29

• [As before, aside — to the Jester.]

Oh, the splendor of her beauty!

Methinks her waist, circled with triple folds, were easily grasped even by a baby's fist, while to compass the expanse of her hips is not possible² even with the two arms.³ A tender child's hand suggests a comparison for the bigness of her eyes.⁴ And so [by reason of her beauty], it is not possible in a picture to portray her as she really is.⁵ 30

JESTER. Albeit her adornments are stripped off for the bath and her cosmetics are washed away by it, [yet] how lovely she is! or rather, let me say,

Even women who are devoid of [natural] beauty put on adornments, [for] they win a certain comeliness by such embellishment; [but] adornments make the comeliness even of a person who is naturally handsome to unfold itself [to still greater beauty].⁶ 31

KING. That's true of *this* girl, at any rate. For

Her loveliness is like to gold, untarnished, unalloyed.⁷ Her almond-eyes reach even to her ears.⁸ The expanse of her cheeks is like to the full-orbed moon. That she is under the protection of the Five-arrowed God, [who guards her] with bended bow,⁹ [is clear], because

¹ Or, with a pun of which the King is not consciously guilty, 'then was I irradiated with love for Karpūra (-mañjarī).'

² The phrase *no jāi* (*yāti*) seems to be used like *es geht nicht, that won't go*, etc. 'The expanse is not possible to be embraced' (*veṣṭ*). For the use of the infinitive here and in d, see Jacobi, § 116. — "Expanse:" cp. i. 32^b.

³ The style of beauty here exaggeratedly described is abundantly illustrated by the sculptures of ancient Indian monuments. They out-Rubens Rubens in his most drastic avalanches of buttocks. See A. Cunningham's *Bharhut*, Plate xxiii. Hindu painters show more self-restraint than the sculptors and poets: see Griffiths, i. p. 9^a.

⁴ 'The bigness has a comparison (given, i.e.) suggested by the hand.' Cp. i. 32^a.

⁵ *Paccakkham*.

⁶ Literally, 'even of a person nature-handsome, the comeliness opens its eyes by [aid of] adornments.' Repeated at ii. 25.

⁷ Literally, 'gold, new (*or* fresh) and genuine.' The two adjectives are not without appropriateness of reference to girlish loveliness also.

⁸ A strange bit of racial psychology underlies the varying national ideals of beauty of person (cp. note to ii. 46). — Literally, 'Of her eyes the length is brought to a stop (*skhalitam*, 'stumbled, fallen,' — or as pple of the causative) by her ears.' Cp. i. 16^a; 30^c; 34^c; ii. 27^a. Of a handsome young ascetic, Bāṇa says, "his eyes were so long that he seemed to wear them as a chaplet," *Kādambarī*, p. 280. See Griffiths, i. 8^b.

⁹ *Dhanuddaṇḍa* is 'bow-stock;' but *stock* in this connection (see *Century Dic'y*, s.v. *stock*, sense 9) is superfluous in English.



his arrows,¹ "Parcher," "Bewilderer," and the rest,² are piercing me through. 32

JESTER. [*With a smile.*] The wind of the highway knows the liana's power of resistance.³

KING. [*With a smile.*] I tell you, old man :

The embellishment effected by their own manifold excellences makes handsome the person of women ;⁴ while splendor of attire seems [rather] to conceal⁵ their beauty of form. Accordingly, for those on whose limbs is imprinted the seal of a certain loveliness,⁶ Cupid, methinks, with bended bow, stands as the ever-ready servant.⁷ 33

Moreover : Of this maiden

The spread of the hips is such that no creeper-like girdle is on them ; the breast-hills are so towering as to hide from her sight her waist ;⁸ the eyes are so long that there is no [room for a] lotus on her ear ;⁹ and the face beams forth with such radiance that it seems like a second moon on the night of full moon.¹⁰ 34

QUEEN. Worthy Kapiñjala, find out¹¹ who she is.

JESTER. [*To the Heroine.*] Come, sweet-faced girl, sit down and tell me who you are.

QUEEN. A seat for her !

Although we say *bow-string* when we mean the *string*, we say simply *bow* when we mean the *bow-stock*. Cp. *vana-antare* etc.

¹ Literally his 'seekers.' The verb is listed under *vyadh*.

² Namely, "Inflamer," "Ruiner," and "Crazer" — *saṁdipana*, *uccāṭana*, *unmādana* : see Uhle's *Vetāla*, p. 812. Or cp. Maheṣvara's comment on *Amarakoṣa*, i. 1. 27. The two here mentioned are punned upon at iii. 26, see note.

³ *Sodirattana*, 'manliness, pride, self-respect.' For this passage, Dr. Konow suggests 'power of resistance.' Cupid knows how hard it is to conquer the King and so is shooting at him with great energy.

I give with diffidence the following interpretation : By i. 32, the King means, "Cupid guards this fascinating girl, and I fear I may not win her." "Never fear," says the Jester, reassuringly ; "the wind knows how little resistance the swaying creeper offers."

⁴ 'The person of women is beautiful [when] embellished by the host of their own excellences.'

⁵ In Index under *chad*. — Cp. ii. 26, 27.

⁶ 'To whose limbs a certain imprint of loveliness is gone.'

⁷ Ready to read from their coquettish glances their unspoken commands and to enthrall their lovers accordingly. — Scholion.

⁸ Literally, 'the breast elevation (or prominence) is so that she sees not her navel at all.'

⁹ Cp. note to i. 32^b.

¹⁰ 'And so outshining is the face that the night of full moon [is] possessing two moons.' Rājaṣekhara repeats this idea (see p. 206) in his three other plays, *Viddh*. iii. 27, *Bālar*. iii. 25, *Bālabh*. i. 31; cp. *Çārṅgadhara* 3659 and p. 189 : *udañcaya mukham manāg ; bhavatu ca dvicandraṁ nabhaḥ*.

¹¹ 'Know thou by asking,' 'πυθού.'



JESTER. Here is my over-garment. [5]

[The Jester gives the Heroine the garment, and she sits down upon it.]

JESTER. Now tell me.

HEROINE. There is here in the Deccan, at Kuntala,¹ a king named Vallabha-rāja, beloved (*vallabha*) by all his people.

QUEEN. [*Aside, to herself.*] Yes, and he's my aunt's husband. [10]

HEROINE. His consort is named Çaçi-prabhā.

QUEEN. [*Aside, as before.*] And she's my mother's sister.

HEROINE. [*Smiling.*] They call me by way of joke [?] their "bought daughter." [15]

QUEEN. [*Aside.*] Such splendor of beauty, surely, was not produced save from the loins of Çaçi-prabhā; nor are² pencils of precious beryl,³ save from Beryl Mountain. [*Aloud.*] You are Karpūra-mañjarī, aren't you! [20]

[The Heroine stands abashed.]

QUEEN. Come, little sister, embrace me. [*So saying the Queen puts her arms around her.*]

HEROINE. Oh joy! here at last Karpūra-mañjarī has begun to receive recognition!⁴ [24]

QUEEN. Today, Bhāiravānanda, by your kindness, I have been made to enjoy an uncommonly neat [but] queer little arrangement in seeing [this] little sister.⁵ So let her stay now for a fortnight. Afterwards you shall carry⁶ her back by your magic power.⁷ [27]

BHĀIRAVĀNANDA. As the Queen says.

JESTER. [*To the King.*] Say! we're everlastingly⁸ — both of us — left out in the cold, you and I, since *they* have got together in a cosey family circle.⁹ For these two women are "little sister" each to the other;

¹ See p. 213.

² The verbal idea in each of these two clauses is expressed by a derivative of the same root pad, with *ud* or with *nis*.

³ Literally, 'beryl-gem-pencils.' The beryl occurs in hexagonal prisms; hence the appropriateness of the word "pencil." Some varieties are very beautiful (the emerald is one of them), while others are very little worth; hence the need of the word "gem."

⁴ Literally, 'of K. this is the first salutation:' but if put thus, it might imply that she is glad she has received none before.

⁵ Literally, 'today an unprecedented

(= uncommonly neat) queer-little-arrangement (= *saṁvihāṇāa*, cp. OB. vii. 5^b), with the sight of the little-sister, has been caused by your kindness to be enjoyed by me.'

⁶ In the Prākṛit, the verb is plural, — "honoris causa," says the Scholiast.

⁷ Literally, 'contemplation-car;' that is, the supernatural power which you will attain by trance-practice will serve you to carry her home through the air to Kuntala.

⁸ In rendering *param*, I venture to use this English vulgarism because it suits the Jester.

⁹ 'Since of them (Queen, Heroine, Vi-

while Bhāiravānanda is praised and made much of for bringing them together. [33] And here a terrestrial Goddess of Speech, a go-between, [is parading about,] reincarnated as a downright Queen.¹ [34]

QUEEN. Vichakshaṇā, to Bhāiravānanda must be shown every attention his heart can wish, and you may go to your eldest sister, Sulakshaṇā, and tell her so.² [35]

VICHAKSHAṆĀ. As the Queen commands.

QUEEN. [*To the King.*] My lord, pray let me take my leave;³ for you see the state the little sister is in,⁴ and I'm going to the women's apartments⁵ to arrange her attire with beauty and grace. [38]

KING. [Of course you may go; for] it is quite proper to fill the runnels about the roots of the champaka creeper with musk and camphor.⁶

FIRST BARD. [*Behind the stage.*] May twilight bring its gladness to my King. [41]

The hot-rayed sun's round orb, like to the body⁷ of the soul of day, — who knows where that in all the world is gone,⁸ now that the time for day to die⁹ is come? And even this lotus-pool,¹⁰ as if her eyes were sealed in a swoon on hearing of the long separation [that awaits her,] now that her lord is departed, hath shut fast the lids of all her lily-eyes.¹¹ 35

chakshaṇā, and Magician) there is an assemblage family.'

¹ Dr. Konow refers the allusion (sarcastic, says the Scholiast) of this sentence to Vichakshaṇā, comparing ii. 10⁸; and takes dehantareṇa with devī, as the reading of W suggests. It vexes the Jester to see Vichakshaṇā so honored.

² 'Attention is to be paid . . . , telling your sister.'

³ See Index, under *is*.

⁴ 'I am going . . . on account of the beauty and grace of attire of the little sister who has this condition,' which you plainly see. — She had been snatched from the bath by the Magician (cp. i. 26 and 28).

⁵ The action is taken up again at ii. 11⁸.

⁶ The Scholiast takes this as a case of samāsa-ukti, citing for it Kāvya-prakāṣa, x. 97, p. 671, Bombay ed., — cp. Sāhitya-darpana, p. 309¹⁰⁻¹¹, transl., p. 398. The "champaka creeper" suggests a slender, lovely woman, — here the Heroine. It is

proper to bestow thereon all needful attention.

⁷ Taking piṇḍa as 'body'; but Dr. Konow takes jīva-piṇḍa as 'Lebens-masse,' 'Lebens-hauch.'

⁸ Literally, 'who knows where (kahim) in the world (pi) that is gone?' — In other words, I think that pi, although adding an indefinite idea to the interrogative, does not convert the interrogative into an indefinite ('somewhere') in this passage.

⁹ 'The occasion for the death (kāla) [of the day] having arrived' (āp): Vāsudeva, "sāyamsamaye."

¹⁰ In Prākṛit this is feminine (ṇalini), and so I refer to it by the feminine pronoun in English. — Literally, 'the pool has become (jāā, under jan) having lilies shut ("shut," as used of the eyes).' — Soṇa, under gru, Jacobi, § 61.

¹¹ The pool (feminine) of day-blooming lotuses closes her "eyes" (the blossoms on her "face") in a swoon of grief when her



SECOND BARD.

Opened [now] for our pleasure are jewelled roof-terraces and the picture-galleries.¹ By the attendants, couches, delightful in the starlight,² are hastily³ spread. Silks begin to rustle as the fingers of the restless hands of the ladies in waiting move over them.⁴ The pleasant murmur of the voices of women who have made up their quarrels⁵ is heard in the arbors.

36

KING. And we will go to our evening worship.⁶

[At these words, exeunt omnes.]

[End of the First Act.]

beloved lord (the sun) leaves her. The sun's departure is hinted at in the first half-stanza; and the second half-stanza is of course in clear allegorical allusion to the Heroine, and to her grief at being separated from the King. — This is a case of "transfer" (*samādhi*, *Kāvya-darṣa*, i. 93): "because the ways of the Heroine are here transferred to the lotus-pool," says the Scholiast. For day-blooming and night-blooming lotuses, see note to ii. 50, with which stanza this may be compared.

¹ 'The pleasure-terraces-and-galleries.' — Such places serve as rendezvous for lovers,

says the Scholiast. Open roofs are much used in the East as a kind of pleasance at night. With Vāsudeva, I take *citta-bhittī-ṇivesā* as = *citra-grhās*.

² 'In the star-time.'

³ "Hastily:" there is scarcely any twilight in Southern India. — See root *str*.

⁴ 'The sound (rustle) of silk has begun by reason of the moving of the fingers' etc.

⁵ 'The hum of women angry and tranquillized.'

⁶ 'To pay worship, [namely, our] evening-prayer,' somewhat like *ἀγωνίζεσθαι πάλην*.



ACT II.

[Then enter the King and the Porteress.]

PORTERESS. [Walking around a bit on the stage.] This way, this way,
O King!

KING. [Takes several steps, and then, with his thoughts on her —¹
On that occasion²

Not from their places³ moved even the breadth of a sesamum seed her
fair rounded buttocks; ⁴ her belly seemed as if slightly overflowing with
wavy folds; ⁵ her neck she bent aside; while the braided tress, that from
her moon-like face did stray, ⁶ was clasped within the folding of her
breasts: ⁷ [thus] in fourfold wise her slender form she showed, as on me
sideways she her glance did bend.⁸ 1

PORTERESS. [To herself, aside.] How now — even today — piling up
the same old palm-leaves? — the same old stock phrases? ⁹ — Well, I must
sing the praises of spring-time to him and so slacken his passion for her.
[Aloud.] Contemplate, O King, the flowery season,¹⁰ which is very gently
coming on.¹¹ [5]

[Now] are lengthening the days that break completely ¹² the seal of the
throat of the cuckoo's mate, that make the bees to hum with sweetness

¹ That is, of course, on the heroine. Supply "says."

² The occasion described at i. 28⁹, when she gave him the coquettish glance which he now recalls in line d.

³ For the form of the ablative, see H. 3. 9.

⁴ Properly, 'well-conditioned buttock-hill' — cp. i. 27^b, note.

⁵ '(Was) possessing slightly overflowing fold-waves.' Cp. ii. 6^b.

⁶ 'The braid in straying from her face-moon;' or 'the braid, in the nodding to and fro of her face-moon:' either *venī* or *āṇaṇ-
endu* might be the subject of *bhamaṇa*.

⁷ 'By her braid a breast-embrace was got.'

⁸ 'Of her, looking-coquettishly at me, the body-liana became (*jan*) having-four-disposals or -arrangings (-*vidhā*):' that is, four dispositions or attitudes of as many parts of her liana-like body presented themselves to my notice as she glanced etc.

⁹ 'The same piling together of palm-leaves, the same word-series:' proverbial equivalent for threshing the same old straw.

¹⁰ 'Give a glance at the flowery season.' The Scholiast seems to think the form of expression a little forced. And I certainly do.

¹¹ 'Which is maturing a very little.' This is vague as a time-datum; but the statement at ii. 6²³ seems more definite.

¹² See i. 4^b note. Cp. also p. 203.



long drawn out,¹ that, among forsaken lovers waken anew the Pañchama note,² the king of melodies, — [the days that are] crazy with passion, [days that are] the abodes of the troops of loves. 2

KING. [*Giving no ear to it. — In impassioned style.*]

When, to the eyes of all in the place of assembly, she appeared as³ an abounding stream of loveliness, as a city of the manifold dwellings of laughter and amorous delight,⁴ as a paragon⁵ of comeliness, as a lake whose blue lotuses were eyes, but withal as the enlivener of my passion, — then did Cupid fix a sharp piercing arrow on the string of his bow.⁶ 3

[*As if crazed with love.*] From the very instant that I first saw her, — the fawn-eyed⁷ girl, —

If I paint a picture, she flashes forth upon it;⁸ she falls not short in [any] excellencies;⁹ on [my] couch, [meseems,] she slumbers; but I see her face like a full-blown flower in every quarter of the sky;¹⁰ of my talk she is the subject; of my verses, she the theme;¹¹ from my brooding thoughts ne'er parted¹² for long is the tender wanton maid.¹³ 4

And again:

They whom the coquettish half-glance of her piercing restless eye hath smit,¹⁴ will [soon] to death be done by koil's note¹⁵ and spring and moon

¹ 'Giving a prolonged quality of sweetness to the hum of the bees.'

² 'That set agoing (sam-car, caus.) the Pañchama note.' Cp. i. 16³; also Cārṇagadhara's Paddhati, no. 2048 (in the season of flowers, the koil utters the fifth or Pañchama note, our G; the frog, A; the elephant, B).

³ 'When she became the beauty-stream (of the eyes of, i.e.) in the eyes of the people of' etc. ⁴ Cp. ii. 22^b.

⁵ I am in doubt about this word. And the Scholia are not fully clear to me.

⁶ Puñkha is the arrow's notched and feathered end which is fixed on the string. (See Raghuvamśa ii. 31.) "The arrow was 'puñkha-ed' on the bow" means "the arrow's notch was fixed on the bow-string." This action is called saṁdhāna. So iv. 20^d.

⁷ Properly 'gazelle-eyed.' The gazelle is a small and graceful antelope, with large liquid eyes. The reader should see the beautiful pictures of P. L. Sclater and O. Thomas's Book of Antelopes, London, 1894 —, if he would know the full force of this epithet.

⁸ 'On a picture she bursts forth.' If I

amuse myself with painting, my pictures always turn out to be portraits of her.

⁹ This clause seems strangely inept.

¹⁰ 'She blossoms out [like a flower] in' etc.

¹¹ 'In [my] talk she is present; in [my] poetry, she comes forward or makes her appearance or (if the author will forgive me) bobs up.'

¹² 'In [my] meditation, not separated is' etc.

¹³ Dr. Konow books the verbs under sphuṭ, kṛtṭai, loṭṭ, viṣaṭṭai (Skt. ṣaṭ), vṛt, truṭ; see his references to Pischel's Hemachandra. Skt. truṭ is 'to part' (intrans.), as we say of a rope. Cp. Marāṭhī tuṭaṇem, and Molesworth, p. 383b: "whilst of moḍaṇem the sense is 'to break,' with the ever-inherent implication of destruction of form or state, the sense of tuṭaṇem is 'to break,' with the implication of parting or separating."

¹⁴ 'They who have been looked at (ditṭhā) by a third-part of her eye.' Cp. Hāla's Sapaṭāṭaka, no. 505.

¹⁵ Cp. note to ii. 2^c and cp. i. 16³. Cp. Sāhitya-darpaṇa, no. 215.



and love;¹ while they on whom hath fallen her full glance² are dead and ready for our last farewells.³ 5

[*As if lost in pensive remembrance.*] And again ?

Before⁴ her, [flies] a glance, [like] a line of bees, [straight and stinging];⁵ while [in the middle,⁶ or] about her waist there is a garland of milk-white wavy folds;⁷ and behind her proceeds, amid her coquettish peepings, Cupid, holding his bow bent so nearly round that the string touches his ear.⁸ 6

[*Stops to think.*] My man is long coming back. [2]

[*The Jester and Vichakshaṇā enter and walk about.*]

JESTER. Say, Vichakshaṇā, is this all true ?

VICHAKSHAṆĀ. Yes, it's all true, only more so. [5]

JESTER. I don't believe you — you are so awful funny !

VICHAKSHAṆĀ. My good man, don't talk that way: there's one time for joking, and another for the consideration of business.

JESTER. [*Looking before him.*] Here's my old man, as out of spirits (*mukka-māṇasa*)⁹ as a gander that's quit Lake Mānasa (*mukka-māṇasa*),¹⁰ emaciated with the fever-of-love (*mada*) as an elephant with rut (*mada*),

¹ For the Moon as Love's ally, see Kādambarī, p. 559¹², kusuma-çara-sahāyaç candramāḥ. Cp. note to iii. 30.

² 'Full look' (ditthī), in contrast with the "third-part-look" of line a.

³ 'Are fit for the gift of the two handfuls of sesamum-water,' the customary libation to the departed.

⁴ The metaphoric language is here so "bold" (prāuḍha, as Vāsudeva justly observes), that no bare English version suffices to reproduce the thought.

⁵ 'Before [her] is the bee-row of her eyes.' Kālidāsa speaks (Meghadūta, 35) of the temple girls and their eyes, "Whose glances gleam, like bees, along the sky," a free but good rendering of madhukara-çreṇi-dīrghāṇ kaṭākṣāṇ. This last is precisely what Rājasekhara seems here to have in mind. Coquettish glances may reach far, like the bee's long flight; are straight as a "bee-line;" like the bees, they leave a sting; perhaps also they are bright as the bees' shining wings, for bees are described as sphurant or 'flashing' at Sprüche, 1986d. — See H. H.

Wilson's comment on the Meghadūta passage; cp. Sprüche, 2463, where the kaṭākṣa is likened to a swarm of bees. — See iii. 24.

The "row" or "string" (çreṇi) in which the wild geese fly is mentioned even in the Rigveda (iii. 8. 9); and a "string" of bees forms the "bow-string" of Cupid's sugar-cane bow (Megh., 71). Bhiṅga-saraṇi is here about the same as bhramara-paṅkti or madhukara-çreṇi. — Correction in proof: Konow takes bhiṅga-saraṇi here rather as the dark eyebrows.

⁶ "Before," "in the middle," and "behind" are in evident contrast, — majjhe, with double meaning, signifying here 'on her belly.'

⁷ 'There is a boiled-milk wave-garland' — cp. ii. 1^b note. See kvath in Index.

⁸ 'Holding his bow rounded to the ear.' See under ā: — Cp. iv. 20^d.

⁹ Here is a series of elaborate puns.

¹⁰ His true and glorious home in the Himālayas, in order to return (about the end of November) to the every-day waters of India — see C. R. L. in Journal Am. Or. Soc'y, xix., p. 155-6.



languishing (*milāṇa*) from his violent inner-ardor¹ (*ghaṇa-ghamma*) like a stick of lotus-root wilted (*milāṇa*) in the strong heat (*ghaṇa-ghamma*), his color (*chāā*) lost like the brightness (*chāā*) of a lamp that they give you by day-time, pale and wasted (*paṇḍura-parikkhīṇa*) like the moon which is pale and wasted (*paṇḍura-parikkhīṇa*) [by the sun's splendor] at day-break at the end of the night of the full.² [10]

BOTH. [*Stepping about.*] Victory, victory to the King!

KING. Man! how have you gone so far as even again to meet Vichakshaṇā?

JESTER. This time Vichakshaṇā did the "going," for she came to make it all up with me. And when she had made up, I stopped to talk with her till ever so much time went by.³ [15]

KING. "Making up!" — what's the use?

JESTER. [The use is] that (*jam*) here, with a letter in her hand⁴ from a regular little dear, is — Vichakshaṇā! [17]

KING. [*Acting as if he noticed a pleasant odor.*] It seems to me as if I smelt the fragrance of ketaka blossoms.

VICHAKSHAṆĀ. Here in my hand is a letter on ketaka flower-leaves. [20]

KING. How do there come to be ketaka flowers in March?⁵

VICHAKSHAṆĀ. Bhāiravānanda has imparted to us a spell by whose power one blossom already has been made to appear on the ketaka-stock in the Queen's palace-garden. [22] With some of its hollow flower-leaves, today, the fourth day of the "Swing-breaker,"⁶ the Queen has paid

¹ So, despite OB., s.v. *gharma*, end, as against BR., s.v. *gharma*, 1, end.

² 'Like the daybreak full-moon-night moon.'

³ See BR. vi. 477 top.

⁴ See A. V. Williams Jackson's notes on *billets-doux* in plays, *American Journal of Philology*, xix. 252. Further interesting allusions may be found at Kumāra-sambhava, i. 7; and in Kādambarī, p. 433⁶. The last passage speaks of scratching a message with the finger nails, and, as here, on petals of ketaki.

⁵ 'In Madhu,' the older name of Chāitra = March-April; see Whitney, JAOS, vi. 413-4. The Screw-pine or ketaka does not flower till the rainy season, says Roxburgh, p. 707, i.e., some three months later. Roxburgh adds: "The tender white leaves of the flowers . . . yield that most delightful fragrance . . . ; of

all the perfumes in the world it must be the richest and most powerful." See *Pandanus* in Century Dic'y, and note to iv. 21^b. Also Griffiths, i. p. 36^b, and pl. 63.

⁶ There are various Swing festivals. The most famous is the *dola-yātrā* (culminating with the Phālguna full moon), during which images of Kṛishṇa are placed on a swing and swung. The weight of the idols often broke the swing: hence the name in the text. — Again, on the eleventh of the bright half of Chāitra, Viṣṇu and Lakshmi are swung. — The context of the passage before us (cp. ii. 29⁶) indicates that here the Swing festival of Gāūrī (and Īva) is intended, the *gāuryā dolotsava*. This *āndolana-vrata* is a rite observed by women and begins on the third of the bright half of Chāitra. Herein agree

homage to Pārvatī, the beloved of Īva. And again, a couple more of them she has [taken and] bestowed as a mark of favor on her "little sister," Karpūra-mañjarī. And the latter has paid homage to the same exalted Gāurī¹ with one of her two flower-leaves; [25] and the other

Hollow flower-leaf of the ketakā blossom as a present to you your friend hath sent; and it is inscribed with a couplet² which is lovely with its words (*vaṇṇa*) [written] in musk-ink, [*or, punning*] which is lovely with the color³ (*vaṇṇa*) of the musk-ink.⁴

7

[With that, she hands him the billet-doux.]

KING. [*Opens out*⁵ (the somewhat folded leaf) and reads it.]

By staining a white goose with saffron-paste till her feathers were ruddy (*piñjara*), I suppose (*kīla*) that I cheated her gander into thinking "She must be the mate of a Ruddy Goose" (*cakravāka*). To pay for it now, my misdeed is making me to know misfortune,⁶ in that (*jēṇa*), although near,⁷ thou comest not within range of even my half-glance. 8

Hemādri, the Vratārka, Nirṇaya-sindhu, and Dharma-sindhu. See p. 289 and 216.

¹ Pārvatī.

² 'And it (*jam*) is inscribed with a śloka-couplet,' that is, a couplet which forms a śloka (= stanza 8). — With this interpretation, each of the two members of the couplet would be a half of stanza 8. — Otherwise, we may assume that *siloa* is used as equivalent to "verse," and with the same looseness as in English, and meaning 'line' or 'half-stanza' here, and 'stanza' at ii. 8³, 9¹.

³ Colored chalks and brilliant miniums (red lead, etc.) were used as surrogates for ink. At Jātaka, iv. 489¹⁷, words are written on a wall with vermilion or "native cinnamon," *jāti-hiṅgulaka*. Cp. Horace, Satires, ii. 7. 98. See Bühler, Palaeography, p. 92, 93; and my note to iii. 18 below. Any color would show well on the white floral leaves of the ketakā.

⁴ *Ena-nāhi*, 'antelope navel,' is one of the many names for 'musk' or *kastūrikā*. This is reddish-yellow, overpowers the intense odor of ketakas, and provokes even elephants to rut. — Rājanighaṇṭu, p. 100.

In the same volume, p. 439, *sahasra-vedhin* is said to be a name for three things, sorrel, musk (*kastūrikā*), and asafetida (*hiṅgu*). The last is a gum from the Ferula

alliacea. It may be that the drug sambul or sumbul, the musk-root of commerce (a product of Ferula Sumbul, see Ferula and sumbul in Century Dic'y), which is a fair substitute for musk, is here intended instead of the genuine animal secretion, and that it was used to make a colored "ink." This is the less unlikely since the radically identical *hiṅgu* and *hiṅgula* are names, one for the plant and the other for the pigment! — If not, then we must render, "lovely with the ink-words [*or ink-color*] and lovely with musk": in this case it is not incredible that the Heroine added a dash of the drastic perfume to her missive to make sure that her royal lover's passion should not flag.

⁵ Or, 'reaches his hand (sc. *karam*) for it.'

⁶ 'Because (*jam*) her husband (*tabbhattā*, under *tad*) was cheated [into] thinking . . . [by me], making (*kr*) a female haṇsa [which is naturally white] [to be] possessing a saffron-paste-ruddy body, therefore this misdeed of mine has turned out (*pari-nam*) as a teacher of misfortunes,' etc. Her misdeed, like bad karma, bears appropriate fruit (Manu xii. 62) in a separation like that of Ruddy Goose and mate (p. 262, n. 3).

⁷ I.e., 'in the same palace': so iv. 1^b. The Queen is already jealous (cp. ii. 29¹⁰), and compels this separation (cp. ii. 9^c).



[*Reads it a second and a third time.*] These words indeed are an elixir of life to my ears!

VICHAKSHAṆĀ. 'I too have made a stanza, — a second one, which describes the plight of my dear friend, — and written it down. Here it is.

KING. [*Reads it.*]

At endless length, like to her days and nights, her [love-lorn] sighs go [slowly] trooping by.¹ With her bejewelled bracelets,² fall her streams of tears. And in thy absence, O fair lover, the hope of life for that dejected maid hath grown as feeble as her slender form. 9

VICHAKSHAṆĀ. [And] *here*³ is a stanza about her plight, composed by my elder sister, Sulakshaṇā, who is serving her as lady in waiting: listen to this, O King!

Her sighs escape like pearls from off their string,⁴ and make the sandal to wither.⁵ Hotly her body burns [with love's fever]. The beauty of the laugh on her face is naught save a memory.⁶ Moreover, the pale tint of her limbs is as faint⁷ as the moon's slender sickle by day. Ever her floods of tears for thee,⁸ O fair lover, are like to rivers. 10

KING. [*Sighing.*] What is there to say? in poetry she's your "elder sister," sure enough.

JESTER. This Vichakshaṇā is Goddess of Poetry for the earth, and her "elder sister" is Goddess of Poetry for the three worlds. So I'll set up no rivalry with them. [5] But [as I'm] before my old man, I'll describe, with such words as befit me, the longings of love.

VICHAKSHAṆĀ. Recite. We're listening.

JESTER. Moonlight⁹ is excessively hot, like to poison is sandal-water,

¹ 'With the days and nights, long [are her] sigh-columns.' Her sighs are like an army, passing in long drawn out "columns" (daṇḍa, used in the sense of daṇḍa-vyūha). Cp. daṇḍa at iv. 11.

² The bracelets slip from her arms because she is so emaciated with love's fever. This is a frequent motif: see Çakuntalā, st. 66 (Williams) or 67 (Pischel), and Meghadūta, 2. — Kāvya-prakāṣa, x. 112, p. 735, Bombay, cites this stanza to illustrate saḥokti.

³ The function of jeva is slightly to emphasize the gesture which distinguishes this deictically used ettha from that of ii. 8².

⁴ 'Are possessing a pearl-string-like escape.'

⁵ They are so hot that they (are sandal-uccoḍa-causing, i.e.) shrivel up even the cool sandal. Is this right? if so, the juxtaposition of the pearls is incongruous. Root cut is said to mean 'become small.'

⁶ 'Has memory as its refuge,' has need to be remembered (cp. Sprüche, 2253d), since it can no more be seen. This seems to me to be a distinct reminiscence of Kālidāsa's beautiful phrase saṁsmaraṇīya-çobhā, Çak., near beginning of act iv.

⁷ Properly, 'tender, soft.'

⁸ 'For the sake of thee,' tuha kae = tava kṛte.

⁹ Moonlight, sandal, pearls, night winds, lotus-root, and water are all refrigerants or

a pearl-necklace is like caustic potash on a wound, the night winds burn my body, a fibrous lotus-root bristles like arrows,¹ and ablaze is my slim body, albeit wet with water, — because I've seen the choicest maid, with lotus-face, and eyes so fair. 11

KING. I say, man, you too need rubbing down with a drop of sandal-water yourself.²

Accordingly, tell me some circumstance about *her*. What next did the Queen do with her after taking her³ to the women's apartments? [3]

JESTER. Vichakshaṇā, you tell what was done.

VICHAKSHAṆĀ. They made her toilet, sire, and decorated her with her sectarial mark and her ornaments, and entertained her. [5]

KING. How so?

VICHAKSHAṆĀ. Her firm limbs were anointed⁴ with paste of saffron-essence until they were yellow.⁵

KING. That was burnishing a golden doll till it was beautifully bright.⁶ 12

VICHAKSHAṆĀ. Her companions put on her feet a pair⁷ of emerald anklets.

KING. That was surrounding a pair of shamefaced lotuses with swarms of bees.⁸ 13

VICHAKSHAṆĀ. She was arrayed in a couple of silken garments as blue as the tail-feathers of a king-parrot.

KING. That was tipping out the stems of the plantain with leaves that are gently tossed in the breeze.⁹ 14

are esteemed as such (see Sprüche, 3260; Rāja-nighaṇṭu, p. 167; and cp. Rtu-saṁhāra i. 2, 4 and iv. 2): even they bring no coolness to one burning with love's fever. Similar ideas, Sprüche, 2246, 1081. — The stanza is full of internal rimes.

¹ 'Is an arrow-series.'

² To cool your apparent fervor of love.

³ As mentioned at i. 34³⁸.

⁴ For the meaning, BR. vi. 761, compare *udvartana* — see Amarakoṣa ii. 6. 121.

⁵ Until her natural flesh-tint became still more beautifully yellow.

⁶ 'Accordingly (tā) the beauty of a golden doll was polished bright.' Similarly the tā of the next ten stanzas.

⁷ 'Her feet were caused to receive a pair' etc.

⁸ Root *bhram* = 'roam, range' (trans., as in *roam the woods* — see BR. *bhram* 2, for examples), and so 'stray around, surround'; causative, 'cause to surround.' — Active construction, "They caused bees to surround the pair of lotuses": passive, "The pair was caused to be surrounded with bees." — Cp. the note on ii. 19^b; cp. also *ali-mālā*, and my note on *āvali* at iii. 26^d.

⁹ 'Then the shoot of the plantain [became] possessing slightly wind-tossed leaf-tips.' Her thighs are likened to the stems of a plantain and her wavy silks to its leaves. — Scholion. Rāja-nighaṇṭu, xi. 107, p. 149, gives *ūru-*



VICHAKSHAṆĀ. Over the expanse of her buttocks was placed a girdle jewelled with rubies.

KING. That was making a peacock dance on the cliffs of Golden Mountain.¹ 15

VICHAKSHAṆĀ. Upon her two fore-arms, — as it were, the stalks of her lotus-like hands,² — were put rows of bracelets.

KING. That was — tell me³ — was it not making them as lovely as an inverted quiver of Cupid! 16

VICHAKSHAṆĀ. A choice necklace of monster-pearls⁴ was placed on her neck.

KING. That was giving to the moon of her face an ample retinue of stars, ranged in ranks about it.⁵ 17

VICHAKSHAṆĀ. And a pair of ear-rings, studded with gems, was put in her ears.

KING. That was transforming her face into a chariot of Cupid and furnishing it with two wheels to drive it to and fro.⁶ 18

VICHAKSHAṆĀ. With native collyrium they adorned her eyes.⁷

KING. That was putting⁸ a bee on the fresh blue-lotus⁹ that serves as

stambhā, 'thigh-pillared' or 'thigh-stemmed,' as one of 16 names for plantain. Kālidāsa has the same comparison at Meghadūta 93; and so has Amaru, as cited by BR. under kadala. Parab, Subh., p. 449, čl. 396, has lambhitāḥ kadali-stambhās tad-ūrubhyām parābhavam. Cp. rambhoru; also iv. 7^c below.

¹ Mount Meru, to whose rocky steeps her buttocks firm are likened here. Cp. ii. 34 n.

² 'On her handlotus-forearmstalk-pair.'

³ 'Then, tell me, does it [the "pair"] not look like [or appear beautiful as or glitter as] a reversed Cupid's quiver?' — The forearm and the quiver have the same general shape. See Griffiths, i. p. 15 a, b, and pl. 73, 83. The synonyms for quiver stand at Amarakoṣa ii. 8. 88; but I cannot cite any special description of Cupid's quiver. The nose is compared to an inverted quiver, Parab's Subh., p. 435, čl. 121.

⁴ 'Six-māṣika-pearls.' If a māṣaka or 'bean' was $4\frac{1}{2}$ grains, these would weigh over a pennyweight apiece and be worth each some 27×27 or 729 times as much as a one-grain pearl! Cp. iii. 3¹⁸ below.

⁵ 'Then a multitude of stars in ranks

[or rows — as the pearls strung on their several parallel strings are in rows] attends upon her face-moon.'

⁶ 'Then her face-Cupid-car with two wheels was driven to and fro.' Ear-rings like veritable wheels: Griffiths, figs. 12, 50, 52, 54, 55!

⁷ 'Her eyes were made possessing native-collyrium-produced decoration.'

⁸ 'Then a fresh-blue-lotus-bee was given to the Five-arrowed God.' — See root ṛ: uppiu = uppio (Jacobi, § 2, line 5, Lautlehere) = arpito. — Konow thinks I am wrong, and that silimuha here means only 'arrow.' Cp. ii. 38.

⁹ The blue-lotus (kuvalaya, utpala) is one of the five flowers that serve as Cupid's arrows. A fair maid's eyes are often likened (as here) to such a lotus (see Sprüche, 3702, 3818, 3838); or, the face is a lotus, and the restless eyes are bees (2658, 2660).

The fondness of the bees for the lotus is a common-place of the poets. The dark collyrium is here likened to the dark bees that swarm about the blossoms. Cp. Raghuvāṇṇa, iii. 8.



one of the arrows of the Five-arrowed God. [*Or,*] That was giving a fresh lotus-arrow¹ to the Five-arrowed God.² 19

VICHAKSHAṆĀ. The wreath of curly locks that fringes the crescent of her forehead³ was arranged.

KING. That was the spotted antelope appearing on the moon's disk.⁴ 20

VICHAKSHAṆĀ. Upon the temples of the bright-eyed maid they heaped the flowers her tressy burden hid.⁵

KING. That was letting you see a contest between Rāhu and the Moon, on the part of the fawn-eyed girl.⁶ 21

VICHAKSHAṆĀ. Thus the Queen decorated the girl with decorations to her heart's content.

KING. That was an adorning of the ground of a pleasure grove⁷ by the beauty of spring.⁸ 22

JESTER. This, O King, is very truth that I tell you:

The maid whose look is straight and bright, — collyrium befits her [eyes]. Whose breasts are like to ample jars, — a pearl necklace becomes her. But if upon the round expanse of her buttocks you place a gorgeous girdle, we may call *this* adorning and *dis*-adorning her.⁹ 23

¹ As in Sprüche, 5691^b, *çilimukha* (see BR.) means not only 'bee,' but also 'arrow.'

² That is, the renewal (implied in *nava*) of the decoration of her eyes was like renewing that one of Cupid's five arrows which consists of a blue lotus.

³ 'Clinging to the edge of her forehead-mooncrescent.' — See *rac*.

⁴ 'Accordingly, the black-spotted antelope is (*vṛt*) on the moon's disk in the middle.' — *Majjhāu* (= -āo, i.e. *madhyāt*), abl. sing., used adverbially. — The face is the moon's disk and the locks are the dark spots upon it.

The dark spot or fleck on the moon greatly enhances its beauty (*Çakuntalā, sarasijam*, i. 20, Williams), and is often likened to the black or dappled antelope (*Kāvyaḍarça*, ii. 35). Hence the moon is called *mṛgāṅka* and *hariṇa-lakṣaṇa* or -*lāñchana*. *Rājaçekhara* calls it *hariṇa-lakṣman* twice, and calls it *eṇaṅka* and *miaṅka* and *hariṇaṅka* in this play. Cp. *Hāla*, no. 14. — For the names of the "fleck," see *Hemachandra*, 106. — For the name "rabbit-marked," see i. 25 and note.

⁵ 'Of the maid with eyes bright as

camphor-gum the tress-burden was possessing a hidden flower-heap.' — Let the reader notice, with reference to the sequel (iv. 18¹⁹, 20¹⁸), that *ghaṇa-sāra* is one of eleven synonyms for camphor (*karpūra*, which see, *Rājānighaṇṭu*, p. 101).

⁶ 'Then a boxing-match between Rāhu and Moon was shown [you] by the gazelle-eyed one.' — Rāhu, the demon who causes eclipses by "swallowing" or "hiding" the moon, is here likened to the heavy tresses; and the blossoms, to the moon.

Tresses and flowers have a strife to see which shall cover or hide the other. Her lovely tresses win — they eclipse the flowers.

⁷ 'Sport-grove-ground.' — Or else, 'sport-grove-earth,' that is an earth or world of places or opportunities for amorous delights. In either case the Heroine is meant. Cp. ii. 3^b.

⁸ This means the Queen. — Scholion.

⁹ 'And, on the other hand, on whose wheel-like buttock-expanse is a certain girdle-pride, of her we call *this* adornment and *dis*-adornment' — if I may venture so to



KING. [*Again¹ with his thoughts on her.*]

Her soft bathing garment, wet and clinging closely² to her waist with its triple folds, and to her shoulders,³ [but] loose upon her magnificent buttocks⁴ and jar-like breasts,⁵ betrays the tenderness⁶ of her liana-like form and its beauty. 24

JESTER. [*As if vexed.*] Ho you! I described her as adorned with all her ornaments: while you,—you won't remember her except⁷ as robbed of all her decorations by the water.⁸—Well, hasn't my lord ever heard this?⁹

Adornments make the comeliness even of a person who is naturally handsome to unfold itself [to still greater beauty]. A certain splendor results from adorning even genuine precious stones with diamonds. 25

KING. 'Tis only the hearts of fools, mind you,¹⁰ that fair women¹¹ rob by the bewitching accessories of attire;¹² while clever men have to be won¹³ by natural beauty. Grape-juice isn't sweetened with sugar.¹⁴ 26

VICHAKSHAṆĀ. As the King has intimated:¹⁵

To swelling breasts, or eyes that to the budding ears do reach,¹⁶ [or] face that serves as moon unto the earth, and body that is a stream of the rivers of loveliness,¹⁷ what excellence is imparted by¹⁸ the art of dress and adornment? [Very little, perhaps. But] why¹⁹ [then] is even that

reproduce the paronomasia of *bhūṣaṇaṁ dūṣaṇaṁ*.

¹ Cp. ii. 04.

² 'Adhering (*laggaṁ*), water-close' (i.e. skin-tight with the water, *jala-nividaṁ*).

³ 'On triple-fold-provided-navel and on arm-roots': cp. *Amarakoṣa*, ii. 6. 79.

⁴ 'Getting loose on her paragons of buttocks and breasts.' See *gvas + ud*, 'sich lösen,' in BR. ⁵ Cp. ii. 44^a.

⁶ Perhaps *laṅgima-* is connected with *laṅgh*, 'spring,' and means 'springiness, elasticity,' and so 'litheness.' That is not far from *Vāsudev's* definition, *tārūṇya*, 'youthfulness, tenderness.'

⁷ "Not . . . except" renders *jeva*.

⁸ He had already so described her, i. 26.

⁹ It wasn't the Jester's fault if the King hadn't heard the first half—see i. 31^b.

¹⁰ *Hanta*.

¹¹ *Καλλιπρυοι*.

¹² Or, 'excellence (*guṇa*) of the witchery of attire.'

¹³ *Bhāvaṇijjā*: we must take the causative of *bhū* as = 'cause to come or yield,' colloquial 'fetch' ("that'll fetch him"), slang 'fetch' (= 'allure, attract').

¹⁴ It must be sweet by nature, if at all. Cp. *Sprüche*, 3316. ¹⁵ At i. 33^{ab}.

¹⁶ Cp. i. 32^{ab}.—Or, 'that reach to the ear-buds' (the flowers placed as ornaments over or in the ears). ¹⁷ Cp. ii. 3^a.

¹⁸ 'What merit of breasts etc. is made by the art etc.?'

¹⁹ 'Listen to this (*inaṁ*) reason . . . for this fact (*tattha*—see Whitney, § 303a), that (*jaṁ*) even that (*taṁ pi*—the toilet adornment just mentioned) is all (*savvaṁ*) agreeable: What (frustration or) impairment of natural growth is there?' The reason is put in the form of a rhetorical question. I take *tattha* and *jaṁ* as correlatives.—*Rūḍhi* outmatches artifice (*yoga*) and has a power [for better, for worse] quite independent of the tricks of the toilet—says the Scholiast.



all agreeable? Listen while I tell you the reason¹ for it now: You cannot spoil natural beauty! 27

KING. Moreover, my honest Kapiñjala, here's a point for you:²

What is the use of artificial ways of adornment? Those are the tricks of actresses. The person itself that takes the heart of a man,³ *that* is lovely. Therefore, matrons, at that supremely happy moment in which they are united with their husbands, and in which the joy of love that brings a whole host of excellences is attained, do not wish at all for splendid attire. 28

VICHAKSHAÑĀ. Sire, this I may tell you: not only by the Queen's orders did I follow Karpūra-mañjarī,⁴ but also because I had come to terms of close friendship⁵ with her. Therefore, as I'm ready at her need, I will, again [as before] make myself her attendant.

For the purpose of testing the heat of her [love-fever], their hand was laid in the fold between her breasts⁶ by her friends, and was often astonished out of it⁷ by the burning and quickly⁸ withdrawn.—[But] what of that even? Give ear to these words, pleasing, yet alarming:⁹ Warding off the moonbeams with her hand for a shade, she passes the night.¹⁰ 29

The rest of the business Kapiñjala will tell you. And [as he says], so it should be done.

[At this, she steps about the stage, and then exit.] [3]

KING: But, man, what is that "rest of the business"?

JESTER. Today is the fourth day of the Swing festival.¹¹ [5] And ere it close, Karpūra-mañjarī is going to be put in the swing in front of the [image of] Pārvatī. So my lord is going to wait at the Emerald

¹ 'Listen to the reason, being heard' *śuvvantaṁ*, passive of *śru*, Jacobi, § 69. 3), i.e. the reason, while I tell it.'

² 'You, this one, are instructed.'

³ 'What own-person (*ñia-aṅgaṁ*) is man-heart-captivating.'

⁴ *Tāe*: loosely used genitive with *apu-gadā*.

⁵ 'Had come to the amity of apple-of-the-eye-friendship.' Cp. Psalm xvii. 8.

⁶ 'The hand, laid on or in, was withdrawn from the depression (*utsaṅga-tas*) between her breasts.' — For the dative in *-āa*, cp. Jacobi, § 38, and i. 142, 34¹¹, iv. 21⁶.

⁷ See BR., *dāmara*, 'a very astounding thing.' The hand is spoken of — boldly — as astounded.

⁸ *Helāi* (*helāe*), 'without more ado.' — See root *kṛs*.

⁹ The reason for the alarm makes the Scholiast much trouble. — Her behavior seems to indicate that she is love-sick (cp. ii. 5^b, *canda-mārañijja*), if not also a bit moon-struck.

¹⁰ Cp. Vallabhadeva, no. 1411, and Konow's Essay, p. 190.

¹¹ Cp. ii. 6²³ and note.



Seat¹ and watch Karpūra-mañjarī while she swings. This is “that rest of the business.” [8]

KING. [*Reflecting.*] Well, you *have* scored one on the old lady, keen as she is. [10]

JESTER. Made the old cat drink sour gruel and think it was milk² — I *guess*.

KING. Who else but you³ is ready at my need? What else but the moon is clever enough to raise the tides of the ocean? [13]

[*At that, they step about and make as if they were entering the Plantain Arbor.*] [14]

JESTER. Here is the raised seat begemmed with crystal. And so, man, sit down on it. [16]

[*The King does so.*]

JESTER. [*Raising his hand.*] O King, behold the moon at the full! [19]

KING. [*Looking.*] Oh! it's the face of my beloved in the swing that he's pointing out to me when he says “moon at the full.” [*Regards her attentively.*] [22]

Paling the face of every beauty here,⁴ making the sky's hollow vault to ripple⁵ with the liquid moonlight of her loveliness, and breaking the haughty pride in the hearts of maids that regard her,⁶ appeareth the moon-like orb of her face as she moves straight to and fro in her sport on the swing. [*Or,*] appeareth the moon-like orb of her face, artless and mobile, as she plays at swing.⁷

30

¹ Literally “Emerald-Heap.” This is, I think, a jocosely exaggerating nickname for a seat, liberally ornamented, as we may presume, with gems. The scholion to this passage calls it “a kind of raised seat”; and to such a seat allusion is made at ii. 29¹⁵. The name appears to include not only the seat, but also an arbor (called “Plantain Arbor” at ii. 29¹⁴) or other shelter in which it was placed, since a door is mentioned at ii. 42²¹. To judge from iv. 18³, the “Seat” and the “Arbor” would seem to be in two different localities. I cannot reconcile the apparent contradiction. Of course, we might render the name by “Emerald Arbor.”

² [By me] ‘she, thinking (ti) [This is] “milk” (duddham), was made to drink sour

gruel — [thus] I conjecture.’ — Proverbial. Konow cites Viddh., p. 114³, and Hāsyārṇava, 38²².

³ For the ablatives, see p. 203.

⁴ ‘Making colorless (vicchāa) the faces of the (circle, i.e.) entire collection of beauties in the town.’ ⁵ See under vicchola.

⁶ ‘That regard (iks) her,’ with envy of her beauty, namely.

⁷ ‘Appears her face-moon, straightly (sarala) moving-to-and-fro (tarala) in her swing-sport.’ Or, ‘Appears her face, artless (straight, not crooked) and mobile.’

The two adjectives are used of a look, in like collocation, in Bhartṛhari's *smitam kimcit*. *Tārāla*, used of winds, waves, lightning, of eyes, glances, faces a-tremble



And again :

With [waving] chowries¹ raised aloft, with showy rows of banners dazzling-white, [and] with bells,—assuming a likeness to the resplendent (?) Asura-maidens' cars,² [now] mounting the rampart, in its course, ascending, descending, coming, and going, the swing captivates³ the heart of men with its sinkings and risings.⁴ 31

And again :

With the tinkling jewelled anklets, ⁵	With the sound of lovely jingles
With the flashing jingling necklace,	From the rows of rolling bangles,—
With the show of girdles garrulous	[Pray] whose heart is not bewildered
From their ringing, ringing bells, ⁶	While the moon-faced maiden swings? ⁷ 32

JESTER. Oh! you're an aphorist;⁸ but I'll be your commentator and describe her with all prolixity.

Pained neath the pressure of her towering breasts,
Her rosy feet cry out to Love for help,—
Their voice her tinkling anklets set with gems.⁹ 33

with angry tears, means 'mobile, bright, flashing,' etc.

Note the uncommonly effective employment of alliteration and of well-balanced paronomasia in the swing-line, which is an admirable bit of word-painting. The metre of Kālidāsa's lyrical master-piece suits it to perfection. The following verse may give some idea of the rhythm and the internal rime:

Moves to | and fro, | swinging high, | swing-
ing low, || now a rise, | then a sink | ing.

¹ A kind of fan-like brush, made of the yak's tail, often with bejewelled handle, and serving as one of the insignia of royalty. Pictured in Griffiths, pl. 5, 7; Banners, i. p. 15 b.

² The order of words in my version is ambiguous, as it is in the original: the uncertain "resplendent" may qualify "Asura-maidens" (asura-tarūṇī) or "cars."—The Asuras are the foes of the gods.

³ 'Makes(kuṇai) captivation (-haraṇam) by (-vasā) its coursing (raa).' Raa, raya, from rī, 'run, currere,' as used of the motion of liquids, is not an unfit word.

⁴ What was said of the foregoing stanza applies in large measure to this.

⁵ The four adjectives that fill up lines

abc are bahuvrīhis to hindolaṇam: 'a swinging which possesses (i.e. in which become manifest) tinkling-jewelled-anklets, jingling-necklace-flash, ringing-bell-mouthy-girdle-display, [and] rolling-bangle-row-produced-sweet-jingle-sound.'

⁶ Little bells were attached to the girdles. See Bhartṛhari's etāḡ calad, or Sprüche, 1456; with which—in general, also—our stanza may be compared.

⁷ 'To the heart of whom is her swinging not bewildering (heart-bewildering) ?'

Note again the beautiful appropriateness of the rhythm: it is that of the prthivī, with its κῶλα of jingling tribrachs and bell-like, chiming cretics. The stanza is a *tour de force* in the use of imitative words (onomatopœia). Compare Edgar A. Poe's "The Bells." Rājasekhara repeats the first half of the stanza at Bālabh. ii. 3.

For pictorial illustration of a swing-scene, see Griffiths, figure 66.

⁸ You express yourself with all the exaggerated concision of a writer of aphorisms (cp. Max Müller's Sanskrit Literature, p. 71f.).

⁹ 'The pair of her foot-lotuses, pressed by the superposed-breast-mountain-slopes, calls as it were to Love with the sound of the tinkling jewelled anklets.'



Her rounded buttocks, as she plays at swing,
For joy are laughing, laughing once again,—
Their voice the chiming of her jewelled zone.¹ 34

The stream of pearls adown her neck that flows,
Bright undulating with the moving swing,
Bears far and wide King Cupid's name and fame,
As if they hung like creepers o'er its flood.² 35

Her garments tossed, as gainst the wind³ she swings,
Reveal some glimpses of her lovely form,
Which calls to Love to nestle by her side.⁴ 36

Her earrings, striking gainst her saffroned cheeks,
Mark lines that do a playful tally keep,
To count each oscillation of the swing.⁵ 37

Sudden she opes her eager bloomy eyes,
Big as her palm, and Cupid's quiver fills
With piercing shafts of lotus-petals blue.⁶ 38

And on the downward glide, behind her head
Stands out her braid, like stock of Cupid's whip,
And says "Stay not the coursing of the swing!"⁷ 39

Thus all this maiden's winsome-graceful ways,
Displayed in swinging, form a picture bright,
Which Love, sly limner, paints in every heart!⁸ 40

¹ 'Her chariot-wheel-rounded buttocks, swing-play-voiceful (i.e. -jingling), seem to laugh for joy, with the sound of the bells of her bejewelled girdle.' — Bejewelled girdle: Griffiths, pl. 55. Bells on bracelets, fig. 6; on trappings, pl. 6.

² 'Her pearl-necklace, with the semblance of a bright (tāra) river (sariā), flowing with the sport of the swinging, seems as if scattering afar the fame-creepers of the Flower-weaponed King.' Her necklace of magnificent (cp. ii. 17*) pearls is compared to a stream which snatches and carries far and wide Cupid's fame. This again is likened — in boldest metaphor — to a vine swaying loosely over the stream; the impetuosity of the stream tears the vine from its support and carries it far away; or it spreads his fame far and wide. (In short, her ornate beauty is a "card" for Cupid.) Bhartṛhari, in his *abhimata* (Sprüche, 494), speaks of "cutting the creeper of shame."

³ Produced by her motion through the air.

⁴ 'Revealed slightly by her garments

tossed by the envisaged wind, her limbs, calling upon Love, make him, as it were, to settle down beside them.'

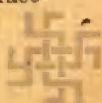
⁵ 'Her earring-pair, by its contact-plays upon her thick-besafroned cheeks, seems (to give marks for the oscillations, i.e.) to make a mark for each oscillation of the swing, with an eagerness of counting.'

⁶ 'Her eyes, like her palm [in size — cp. i. 16³, 30^c], on a sudden blossomed-open with curiosity, seem to deliver bluelotus-petal-arrows to the Five-arrowed God.'

⁷ 'The braid-stock behind her, acting the part of Cupid's whip, (goes downward, as it were, saying, i.e.) seems to say [threateningly] as she sinks or is on the downward oscillation, "There shall in no wise be an interruption of the course of the swing."'

I take *paḍai* of the first half of the forward oscillation, when the braid stands out. Of course it may refer to the first half of the backward oscillation; and if so, we must render, 'the braid falls on her back.'

⁸ 'Thus this maiden's winsome-grace-



KING. [*Dejectedly.*] Ah, Karpūra-mañjarī has dismounted ! Empty is the swing ; empty my heart ; empty the eyes of one who fain would gaze.

JESTER. She's come it on you like a streak o' lightning,¹ eh ? in a wink — seen — vanished ? [3]

KING. Speak thou not thus. [Say rather,] like the mirage² — seen and evanished.³ [*He makes as if recalling something.*] [6]

As red as madder are her close-sealed lips ; like fresh-wrought gold bright is her slender form ; her glance outdoes in dazzling lustrousness or in whiteness,⁴ the new moon's slender crescent ; her jet-black hair is like collyrium. Thus o'er the maid, with tremulous fawn-like eyes, there plays this beauty of colors ;⁵ and by them,⁶ arrogant Cupid in enthralling youthful hearts, seems to have fulfilled his purpose. 41

JESTER. Here's the Emerald Seat. Sit down on it,⁷ old man, and wait for her. [2] Besides, the evening is at hand. [*They do so.*] [4]

KING. The night, though very chill, [to me] seems like the very scorching hour of a summer's midday. [5]

JESTER. Well then, with [the remembrance of her] Loveliness as his [sole] companion, let the King just wait a jiffy while I fetch the various refrigerants to cool him off. [*At that, he makes as if he were leaving the stage,⁸ and looks before him.*] Why, but here's Vichakshaṇā coming this way [and already] quite near by. [8]

radiant swing-display-ways, — in whose heart (citta) does not the skilful picture-maker (citta-ara, Skt. citra-kara), Love, as it were, depict [them] ?

Vilāsa is 'grace,' but also 'merry play' with a connotation of coquetry. Ujjala, 'blazing out, bright.' — To pavaṇca I assign the meaning ādambara given by Halāyudha. — Caria has a vague meaning for which even the word "acts" is too precise: "ways" is perhaps its best English counterpart. — The Prākṛit makes a pun on citta, which is lost in Sanskrit. — Properly, piṇṇa is 'skilful, clever.' I take it as '(playfully) skilful,' thereby straining it a little, I fear, in the direction of vidagdha, 'sly.'

¹ 'Then it was lightning-streaked (impersonal passive of denominative) by her.'

² 'Like the town of Hariṣchandra.' — He was expelled from heaven for pride ; but, re-

penting during his fall, he was forgiven and was stayed in mid-air, where he and his are now sometimes seen in their aerial city.

³ Note the striking contrast between the King's love-lorn solemnity and the Jester's facetiousness. The difference between *ṇaṭṭha* and *pa-ṇaṭṭha* seems to be intentional and I have reproduced it in my version.

⁴ *Dhavalima* is applicable both to the radiance of a glance and to the whiteness of the moon.

⁵ For *rehā*, see note to iv. 20^a.

⁶ 'By which (*jīa*, scilicet *rehāe*) Cupid appears as possessing an accomplished object.'

⁷ I suppose that the King had risen from it in his excitement. He does not seem to have left the Arbor since ii. 29¹⁴.

⁸ We have therefore now to imagine the stage as representing simultaneously two different scenes: 1. the "Emerald Seat" with



KING. At hand is

The time appointed, as her friends have told it.¹ [9]

[As if recollecting; and betraying by his manner the eagerness of love.] [10]

Thy hands and feet are shoots of tenderest growth;
Thine eyes, meseems, are water-lilies blue;
Thy face, albeit like the [cool-rayed] moon; —
Although thy form is like a champak fresh; —
Alas, oh marvel! how they me inflame!²

42

JESTER. [Looking attentively.] Ah, here's Vichakshaṇā, with various refrigerants. [2]

[Then enters Vichakshaṇā carrying the refrigerants.³]

VICHAKSHAṆĀ. [Stepping about.] Oh, how my dear girl suffers from the burning fever of separation! [5]

JESTER. [Approaching her.] Lady, what have you here?

VICHAKSHAṆĀ. Various refrigerants.

JESTER. Whom are they for?

VICHAKSHAṆĀ. My dear girl. [10]

JESTER. Well then, give me half.

VICHAKSHAṆĀ. What for?

JESTER. For the King.

VICHAKSHAṆĀ. But, [I mean,] for what reason?

JESTER. And what's the reason in Karpūra-mañjarī's case? [15]

VICHAKSHAṆĀ. Don't you know she's seen the King?

JESTER. And you—don't you know the King's seen Karpūra-mañjarī?

[At that, they both laugh.]

the King seated, "alone"; and 2. the meeting-place (near by, to be sure) of the Jester and Vichakshaṇā. Cp. the Analysis, p. 219.

We are to suppose that the King does not hear the Jester's remarks (ii. 41⁸ and ii. 42²) nor the ensuing colloquy (ii. 42⁵ as far as ii. 43²); and that, in strictness, the Jester does not hear the King's remark, ii. 41⁹.

And yet, curiously enough, the Jester does turn this last phrase to account by quoting it, mockingly, at ii. 50², as if he had legitimately overheard it. See ii. 50² and note.

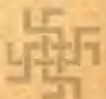
¹ The King here lapses into rhythm, although the forms are Čāurasenī: see preced-

ing note. The appointment refers, I think, to a nocturnal meeting immediately following the close of act ii. See additional note upon p. 289.

² "Inflame," with literal and with metaphorical meaning, as in Prākṛit. One expects green shoots, water-lilies, etc., to be cooling, not inflammatory. Similarly iii. 20.

³ 'Possessing a taken coolness-contrivance totality.' See OB., ṣiṣiropacāra. Sāmagrī, 'totality of the needful requisites.'

Bāṇa gives a most interesting list of the means used to allay the heat of the body at Harsha-charita, p. 177-178.



VICHAKSHAṆĀ. Where is the King, then? •

JESTER. At the Emerald Seat, as you¹ directed. [20]

VICHAKSHAṆĀ. Well then, stay with the King near the door of the Emerald Seat, in order that, since each has seen the other, the last farewell may now be said to all refrigerants!²

JESTER. [*Puts his arms around her. Then, throwing away the refrigerants, he says to them:*] Be off to the land of Never-come-back! [*And addressing her:*] Why then must we stay in the neighborhood of the door? [26]

VICHAKSHAṆĀ. On account of the Queen's directions.

JESTER. Why such directions?³

VICHAKSHAṆĀ. The Queen has planted there⁴ three young trees.

JESTER. What trees? What trees? [30]

VICHAKSHAṆĀ. An amaranth, a tilaka, and an açoka.

JESTER. Pray what is she going to do with them?

VICHAKSHAṆĀ. The Queen said to Karpūra-mañjarī:

When a maiden who is in love, embraces an amaranth, or looks at a tilaka, or touches with the tip of her foot an açoka, then they burst into bloom. So do thou satisfy for them their longings.⁵ 43

And now Karpūra-mañjarī is going to do it.

JESTER. Well then, I'll fetch the old man from the Emerald Seat, station him where he'll be hidden by the tamāla shrub, and let him witness the affair with his own eyes.⁶ [2] [*He makes as if doing so.*⁷ *To the King.*] Ho there, up and behold the moon's crescent [beaming] over the ocean of your heart.⁸ [5]

[*The King rises and looks.*]

[*Then enters exquisitely adorned, Karpūra-mañjarī.*] [7]

KARPŪRA-MAÑJARĪ. But where's Vichakshaṇā?

¹ At ii. 29¹⁴. There he seems to have remained since ii. 29¹⁴. Cp. ii. 41² and note.

² Cp. ii. 5^d. The ardor of the two lovers is now such that nothing will any longer avail to cool them.

³ 'Of what nature (significance) are the directions?'

⁴ In the palace garden, near the door of the Plantain Arbor (with its "Emerald Seat") and the scene of the swinging.

⁵ Do thou satisfy for them their longings to bring forth flowers, by doing these several acts: cp. i. 20²⁷ and see my notes thereto.

⁶ 'I will make this thing to be before his eyes.'

⁷ See note to ii. 41⁷.

⁸ Compare Raghuvansa, xii. 36, where Sitā's laugh is likened to the moon rising from the ocean.



VICHAKSHAṆĀ. [*Coming up to her from behind.*] My dear, now do as the Queen directed. [10]

KING. But man ! what's this ?

JESTER. Just you keep behind the tamāla bush and you'll find out.

VICHAKSHAṆĀ. Here's the amaranth. [13]

[*Karpūra-mañjarī puts her arms around it.*]

KING. This lovely maiden, whose swelling breasts are ample as a water-jar,¹ by her impetuous, close embrace, hath made the young amaranth tree to blossom with such a profusion of flowers that a [veritable] procession of swarms of bees has [already] arrived here ! 44

JESTER. Ah see, ah see, the mighty jugglery ! For

The amaranth tree, young though it is, just now close enfolded in her tender arms, all on a sudden shoots forth a multitude of flowers, — Love's arrows, as it were. 45

KING. Yes, not one whit less is the power² of longing.

VICHAKSHAṆĀ. Here is the tilaka tree.

[*Karpūra-mañjarī stands a good while looking at it with sidelong glances.*]

KING. Piercing, restless, and just touched with jet-black collyrium,³ and having ever as their ready helper the Five-arrowed God⁴ who bears the [flowery] shafts, — such are her eyes ; and when⁵ with them upon the tilak tree the fawn-eyed girl a sudden onset⁶ makes, then it stands as if thrilled with delight,⁷ its crown all bristling⁸ with masses of clustering blossoms. 46

VICHAKSHAṆĀ. And here's the açoka tree.

[*Karpūra-mañjarī makes as if she were giving it a dainty kick.*]

¹ Cp. ii. 24^b.

² 'Precisely such is the power.' The tree's longing (and the girl's ?) must have been so powerful as to produce this magic effect.

³ 'Anointed with a small portion of collyrium.'

⁴ 'Ever making *or* putting (kṛ) Cupid at her side.'

⁵ Literally 'When (jam) the attack of the fawn-eyed girl's eyes, piercing, etc., fell on (was precipitated on) the tilaka-tree, then (tam) it stood thrilled as it were, etc.'

⁶ Hemachandra, 800, gives dhātī as one of four synonyms (see above, p. 201) for

'sudden attack,' 'surprise,' — for that which, "if it happen by night, is called sâuptika," so familiar as main incident and as title of book x. of the Mahā-bhārata.

⁷ Properly, 'horripilated, bristling.' Hindu poets constantly make allusion to horripilation or bristling of the hair as caused by emotions of pleasure. This again (see note to i. 32) is a curious fact of racial psychology ; we think of it chiefly as a sign of terror. Cp. iii. 24 and note and iv. 21.

⁸ Dantura, 'toothed, tusked,' and so 'thickly beset,' or 'bristling,' and in evident rapport with romañcio.



KING.

No sooner¹ had the maid, whose face is fair
 As is the radiance of the dapple moon,²
 In graceful play, to the açoka given,
 With [rosy] foot³ whose [jewelled] anklets rang,
 A [dainty] touch, — than¹ in an instant burst
 Forth into blossom, e'en from every spray⁴
 In all its crown, a gorgeous show of flowers —
 A sight for all the denizens of heaven!

47

JESTER. Say, man, do you know the reason why the Queen⁴ didn't satisfy the longings of the trees herself?

KING. I suppose of course *you* know? [2]

JESTER. I'll tell, if the King won't get wrathful.

KING. What occasion is there for anger? unseal your tongue and speak. [5]

JESTER. Although in this world comeliness of person does maintain the attractiveness of doting matrons,⁵ nevertheless, methinks, it is in youth's tenderest prime that Lakshmi (*or Loveliness personified*) manifests herself as presiding deity.

48

KING. I catch your drift;⁶ and, what's more, have something to say [on that point] myself.

In spite of the fact that⁷ [very] young maidens,⁸ by reason of their eager curiosity,⁹ are [a bit] fickle-minded, nevertheless,⁷ it is with them, — their breasts just budding into view, — that the mystery of the Dolphin-bannered [God of Love] doth abide.

49

JESTER. [Yes,] even trees blossom out with the mystery of the beauty of form; but they know not the mystery of love.¹⁰

¹ The two ca's hint at the fact that the touching with the foot and the bursting into bloom occurred simultaneously. — Scholiast. Cp. iii. 34.

² 'Deer-spotted [moon], [moon] flecked like the black antelope,' — see ii. 20 note.

³ Anhiṇā.

⁴ 'Do you know what is the reason (in this, ettha, Whitney, § 303 a, i.e.) for this, that (jaṇ) the Queen, etc.?'

⁵ It seems to me licit to assign this connotation to kāmīṇī, which I take as antithetical to both tārūṇṇae and bālāu.

⁶ 'Understood is your intention — I see what you mean,' namely, that the Queen is

a trifle passée as compared with this tender bud, Karpūra-mañjarī. The form of the Jester's statement was purposely vague.

⁷ 'Maidens are fickle — just so (emea)! — but (puṇa) the mystery abides with etc.' For emea, see Weber's Hāla, no. 865.

⁸ Like Karpūra-mañjarī, as contrasted with the oldish Queen.

⁹ Which is still unrestrained by the experiences and the sophistications of life.

¹⁰ A staid matron like the Queen may continue to bear lovely children, as the trees bear lovely blossoms; but she no longer knows the keenness of youthful passion.



[Behind the stage.]

ONE OF THE BARDS. A pleasant evening to the King!

Behold, [the sun,] the jewel of the day,¹
 His face red-yellow, like an orange ripe,²
 Hangs on the crest of yonder sunset-hill.
 Now Ruddy Goose and mate, alas, must part:³
 Their only friend hath left them — he whose rays
 Are myriad strings dyed gorgeous, madder-red.⁴
 He slackens now his fierce impetuous heat,
 And with it quick the pride of jealous maids;⁵
 Lulls half to sleep the eyes of all the world⁶
 And drowsy lilies that bestud the pool.⁷

50

KING. At hand is now the even-tide —

JESTER.

“The time appointed, as her friends have told it.”⁸ [2]

KARPŪRA-MANJARĪ. Vichakshaṇā dear, I'll go now; it's evening.

VICHAKSHAṆĀ. So let us do.

[Thereupon, they step about, and exeunt omnes.]

[End of the Second Act.]

¹ The stanza in outline reads: ‘The sun (dīpamāṇī), making . . . , relaxing . . . , possessing a madder . . . ray multitude, sole friend . . . , has become (jāo) sunset-hill-situated,’ etc. I have reversed the sequence of the clauses.

² One is tempted to think that a **nor-ange*: an orange :: a *naddre*: an adder :: a *numpire*: an umpire; but it appears that the *n* of *nāraṇj*, *nāriṅga*, was lost before the word was adopted into English speech. See C. P. G. Scott, Transactions of the American Philological Association, xxiii. 278, 272.

³ The love and constancy of the Ruddy Goose and her mate are proverbial. They are doomed to pass the night in most pitiful separation. Hence the sun is their “sole friend.” See Wilson’s Meghadūta, note to 82.

⁴ ‘Possessing a multitude of rays which have the color (or gorgeousness) of madder-dyed-strings.’

⁵ ‘And at the same time (*saha* a) relaxing or making to relent (*muñcanto*) speedily (*sarahasaṁ*) his impetuosity (*tivva-bhāvaṁ*), together with the hearts of jealous-proud-maids.’ — Night and moonlight (cp. ii.

5^b) put an end to their pouting (as do the breezes of spring, i. 15^b), so that they yield to the gentle influences of love. The same idea at iii. 30^a.

⁶ ‘With the eyes of people at the same time (*saha*) making the lotus-group to be possessing half-sleep.’ There is here a slight laxity of expression.

⁷ The day-blooming lotuses (*kamala*’s) that close their eyes (*nimilanti*) at evening, as opposed to the night-blooming lotuses (*kumuda*’s), that open their eyes (*unmiṣanti*) at evening — see Kāvyaḍarṇa, i. 94, and R̥tasamhāra, iii. 23.

The latter are white and close their eyes at dawn, as appears from what is perhaps the loveliest of all the stanzas of Kālidāsa, to wit, *antarhite* etc., near the beginning of act iv. of *Çak*. — Cp. his *Urvaçī*, iii. 16. — See Böhtlingk’s *Hemachandra*, 1160–1165, p. 217. — With this stanza, cp. i. 35 and iv. 18³⁰.

⁸ The Jester mockingly takes his words from the King’s own mouth (see ii. 41⁹). The part that he quotes forms an *indravajrā* line, but in the dialect of prose. See p. 257, note 8, and p. 289.



ACT III.

[Then enters the King with the Jester.]

KING. [With his thoughts on her.]

Put far away from me the champak¹ bud!
What use have I for juicy turmeric?²
Of what esteem is gold though ne'er so pure?
Before her loveliness, whose radiance sweet,
Is likest that of newly risen moon,
What need of bakul blooms, profuse and fresh?³

1

And again :

Bright as a necklace strung with emerald gems,
Or wreath of jasmines where the bees have sucked,
Her lovely glance, as quick she bent her neck,⁴
Shot sidelong by,⁵ and pierced my very heart.⁶

2

JESTER. Say, man, what do you stand there for, reeling off your twaddle like an uxorious husband?⁷

¹ See i. 14², 16^a, and notes.

² The rhizome of *Curcuma longa*, a plant of the ginger family. It is used as a condiment; as a dye-stuff, it yields lovely shades of yellow; and when chewed, affects the saliva as would saffron. See Pliny, N. H. xxi. 70, cited by BR.: *Indica herba, zingiberis effigie, conmanducata croci vim reddit.* — In *oll-ollāi* (instr. s. fem. with *hal-*), the stem is doubled.

³ 'What occasion is there (with, i.e.) for heaps of blooms of bakul, though fresh?' The bakul, *Mimusops Elengi*, Roxburgh, p. 318, has flowers that are white and fragrant.

⁴ 'With an impetuously bended neck' — as *avyayībhāva*.

⁵ 'Glance, directed towards (see *viç + ni* 7) in BR.) the region of her ear.' The coquetish glance is usually sidelong and comes as it were from the outer corner of the eye (*apāṅga*). In darting such a glance, the girl may bend her neck or turn her head and so

look by the place where, with her head in its natural position, her ear would be. —

One might suspect here a reminiscence of Bhartṛhari, who, in his *san-mārga*, q. v., speaks of "glance arrows" (*dr̥ṣṭi-bāṇās*) which are *çravaṇa-patha-gatās*.

⁶ The "Sidelong glance," *kaṭākṣa*, etc. — Daṇḍin, in his *Poetics*, ii. 327, gives, as example of *viçeṣokti*, a stanza which says: The women have no battle-cars, elephants, cavalry, nor foot-soldiers; and yet with their sidelong glance (*apāṅga-dr̥ṣṭi*) they conquer the three worlds. — *Parab*, Subh., p. 434-5, has some 19 stanzas on the *kaṭākṣa*. — See Bhartṛhari's stanza, just cited, = *Sprüche* 6824. Further, Hāla's *Saptaçataka*, 505. — See also ii. 5 and my note on ii. 6^a.

⁷ *Bhajjājida*, literally, 'wife-conquered,' seems to me in this connection necessarily to suggest the doting, foolish, overfond husband, rather than the hen-pecked one. For the contempt in which the latter was held, see *Sprüche*, 4066.



KING. My thoughts, man, are on a vision that I've seen in sleep.

JESTER. Well then, old man, tell it to me.

KING. Methinks a maid with a lily-face stood in my vision within reach of my hand, and was about to strike me quickly with a blue lotus as I lay on my pleasure-couch. And then with eager haste did I catch hold upon the loose end¹ of her garment. No sooner² did she, leaving it in my hand, depart, than² my sleep, as it seemed, suddenly vanished too. 3

JESTER. [*Aside, to himself.*] Should think it might have! [*Aloud.*] Say, man, I too saw a vision last night.³ [4]

KING. [*Expectantly.*] Tell me then, what was the vision?

JESTER. Methinks, last night in my vision I fell asleep by the Ganges. [7]

KING. And then, and then?

JESTER. Well, then the Ganges put her graceful little foot on the head of Īva and washed me clean away with her water. [9]

KING. And then, and then?

JESTER. Then by a cloud that was raining at the autumn season to [its or my] heart's content⁴ I was absorbed. [11]

KING. A marvel, a marvel! — And then, and then?

JESTER. And then, when the lordly sun had entered the asterism of Chitrā,⁵ the great cloud went near(?)⁶ the place where the Tāmraparṇī⁷

¹ 'With eagerness by me hastily she was held or caught on the loose end.'

² Ca . . . a : cp. ii. 47 note. — Root muc.

³ Adya. — Modern English distinguishes by "last night" and "to-night" what in Sanskrit is contextually distinguished: thus, adya, asmābhir atra, usitvā, prātaḥ, etc., 'to-night we'll stop here, and early to-morrow morning,' etc.

⁴ Is jadhiccham used ἀπὸ κοινοῦ (kāka-kṣivat, as the Hindus say)? I see no great pertinence in it in either case.

⁵ At the time of Rājasekhara, the autumnal equinoctial colure would be less than ten degrees west of Spica, and the sun would be "in Chitrā" in "autumn" (iii. 31).

For the transformation of rain-drops into pearls, see Sprüche, 344, 1544, 4029. According to the stanza saṁtaptāyasi (Ind. Ant. xiv. 323; Sprüche, 6781; and elsewhere), the transformation takes place under Svāti: see

p. 214, above. So in Manwaring's Marāṭhi proverbs, no. 1291: "If the Svāti rain fall, there will be a crop of rubies and pearls, but you will not get cotton enough for a lamp-wick." Now Chitrā and Svāti have as their principal stars respectively Spica and Arcturus; and at the time of Rājasekhara, the approximate longitude of these two stars was respectively 188° 32' and 188° 55', that is practically the same. The author's mention of Chitrā, therefore, is not fortuitous, but significant. — My thanks are due to my honored colleague, Dr. Asaph Hall, for his kind help in matters of this nature. Cp. Whitney, Oriental and Linguistic Studies, ii. 377, and his chart of the zodiac.

⁶ Is antena used "prepositionally" (like antareṇa), here compounded with its "governed" word-stem, and in the sense of ante, 'near'?

⁷ Cp. i. 17^d note.



empties into the ocean. I, too, as I think, am within the cloud and go with it. [15]

KING. And then, and then?

JESTER. Then the cloud started to rain there with great big drops of water; and the sea-oysters, such as they call pearl-oysters, emerged from the waters¹ and absorbed me; and I was within them and became a monster pearl.² [18]

KING. And then, and then?

JESTER. Then in four-and-sixty pearl-oysters [successively] I was a drop of cloud-water, surpassing the opal³ in hue, [and then,] in due course, I attained once more to the condition of being a pearl, one of perfect roundness,⁴ clear, and flashing. 4

So I, whom you see before you,⁵ fancy that my own self in the shape of a pearl,⁶ was inside of those pearl-oysters. [1]

KING. And then, and then?

JESTER. Then those pearl-oysters were taken from the ocean as soon as they were mature, and they were opened. And I was among the four-and-sixty pearls. And a certain merchant bought me, giving [for me] a hundred thousand gold pieces. [5]

KING. Oh, what a wonderful vision! And then, and then?

JESTER. Then the merchant sent for the jeweller and had him bore a hole through me.⁷ And that gave me a little something of a pain. [9]

KING. And then, and then?

JESTER. And with the pearls of that lot,⁸ weighing ten *māshakas* apiece, a single row was strung in necklace style,⁹ and it was priced at ten million gold pieces. 5

KING. And then, and then?

¹ For the form, see p. 203.

² This time it is a pearl of ten *māśakas* — see my note to ii. 17^a. See note 5, p. 264.

³ The tabasheer is a variety of opal found in the joints of the bamboo.

⁴ 'I arrived at new-pearl-ness, very round, without any flat surfaces' etc., i.e. 'I arrived anew at' etc.

⁵ Thus I would express the force of so aham.

⁶ 'With or by (my) pearl-ness.' For *attānaam*, see Pischel on II. 3. 56.

⁷ 'Then by him, fetching the jeweller, the pearl was caused to be drilled.'

⁸ 'With that pearl-lot (of 64 pearls), weighing 10 *māśakas* apiece.' The expression is loose; the adjective is logically an adjunct of *muttāhala* and not of *maṇḍala*.

⁹ That is, so as to form a necklace rather than a bracelet or what not: cp. *hāra-latṭhi*, iii. 18^b; and *maṇi-yaṣṭi*, *Urvaṣi*, iii. 10, and Kale's note.



JESTER. Then [the merchant, whose name was] Sāgaradatta, put it in his casket and went to the capital of Vajrāyudha, the king of Pañchāla, to Kanauj; and there he sold it for the ten million. [3]

KING. And then, and then?

JESTER. And then,

As he, [the King of Kanauj,] considered her towering ample breasts, and also the beauty of the single string of pearls, he put it on the neck of his beloved. — Men of sense are pleased to see like meet with like. 6

Moreover:

At midnight's hour, which was full of moonlight resplendent throughout the sky, in love's embrace the royal pair had closed their eyes for terror at the shaft¹ of the Flower-arrowed God. Then by the plumpness² of her exceedingly towering, full, and jar-like breasts was I sore beset — [and so] awoke! 7

KING. [*With a faint smile, and then reflecting.*]

You knew that this vision of mine, in which I met with her whom I love as my life (*pāṇa-samā-*), was unreal; and so you thought you could dismiss it from my mind by your counter-vision.³ 8

JESTER. A decayed chieftain, a brahman exhausted with hunger, a naughty young wench, and a forsaken man, — these beguile themselves with the sweetmeats of wishes.⁴ And I ask you, man, whose power, now, is that?⁵

KING. Love's. [3]

JESTER. Although your love for the Queen has grown by [long] attachment, why, pray, do you, sir, fairly spreading your eyes over all of Karpūra-mañjarī's person, gaze at her as if you were absorbing her? are the Queen's good points inferior to hers? [5]

KING. Speak not thus!

Suppose the knot of love is tied betwixt some man and some maid; for all that, beauty, I think, is not the [sole] cause of it.⁶ But if, even in that

¹ Strictly, 'blows,' 'shots.'

² Konow refers me to *Kirātārjuniya*, iv. 8, where Mallināth glosses *niveṣa* by 'largeness, plumpness' [of the breasts].

³ 'This vision, not real, — it, possessing a meeting with the life-equal-girl, thou knowest. And by [thy] counter-vision, the warding-off or dismissal of it [of my vision] is thy intention.'

⁴ Konow compares *Viddh.* i. 221.

⁵ That is, Of whose power are these wishes and longings a manifestation? For the first two of the four cases, *pemman* seems to be too specific.

⁶ 'Just under those circumstances (*emea*, cp. ii. 49*), beauty, methinks, is not the [sole] cause of it' (*tattha*): but rather, says the Scholiast, the working out of the inborn nature.



case,¹ the [girl's] loveliness is much praised,² that is done to put a seal on³ the mouths of unkind-spoken people. 9

JESTER. But what, sir, is that which they call "Love, love"?

KING. The knot of attachment which exists between a mutually united pair, and which has grown strong under the dispensation of the Dolphin-bannered God, — that the connoisseurs call "Love." [2] 10

JESTER. And of what sort is it?

KING. [Love is that] in which the feeling within the heart attains⁴ to sincerity and is devoid of the blemishes of suspicious behavior and so forth;⁵ in which there is an on-flowing stream of longing of each for the other; whose very essence is imparted by Cupid and enhanced by amorous play. 10

JESTER. And how might it be recognized?

KING. They whose hearts are set, each toward the other, in utter commotion by the unforced flow of very restless glances; who speed ever, more and more, the arrows that Cupid gives them; — of such persons⁶ the heart-wound becomes very easily manifest. 11

JESTER. That which has the outward beauty of a deeply seated disturbance of heart, — that the world calls "Love with Cupid's adornment." Hard as it may be to recognize, a person does manifest it among people. That we know to be Cupid's very mighty jugglery. 12

Moreover, if the love that is in the heart⁷ [of the one] awakens [in the other a corresponding] attachment, what occasion is there in that case for the trickery of the bravery of ornaments?

KING. That's true, man!

What need of girdles, bracelets, diadems, anklets? what need of beauty?⁸ and what need of the shows of ornament? [There is no need

¹ Where beauty is not the sole cause of the attachment.

² As an ostensible reason for the love. — Since *mah* is not necessarily = *kāṅks* (see Pischel, H. 4. 192), I suppose I am justified in connecting *mahijjai* here with Vedic *mah* ('is extolled, is magnified'), and not with *manth*, Marāṭhī *mathaṇem* ('is revolved, considered, taken into account').

³ 'Then (*taṁ*, correlative to *jaṁ*, 'if') a seal is put on' etc. ⁴ *Ei*, that is, *eti*.

⁵ 'Of suspicion-behavior and so forth,' *viappa-ghadaṇā-āi*.

⁶ 'Of what persons, possessing hearts

completely agitated by glances which are nature-flowing and very restless, the sendings-forth of the Cupid-given-arrows increase, — of *them*' etc.

In this version I follow NB, reading (instead of *luṇṭia*, 'robbed') *luṇṭhia*, 'agitated.' I take *peranta-luṇṭhia* as 'boundary-agitated,' 'agitated to their very limits.' — See OB, under *tar* + vi 5).

⁷ For *maṇa* and *citta*, occurring together at iii. 12^a and iii. 11, there seems to be but one available English word, namely 'heart.'

⁸ Neither gewgaws nor beauty signify much where the passion is mutual. *Caṅga* and its



of all that.] And so,¹ in this world, it is something else² which puts the flowers of happiness in the grasp of fair maidens. 13

And again :

What need of the performance of song and dance ? and what need of strong drink ? what need of incense of aloes ? and what need of saffron ? — On all the earth in daintiness naught else can equal man's tender passion.³ 14

And again :

The consort of an emperor and the wife of a common man, — in the matter of love there is not even a grain of distinction between them to be found, methinks, [even] if a certain difference in outward splendor is effected by rubies and decorations and garments and saffron. 15

And again :

Why speak of restless eyes — of face like to the moon — of towering breasts ? There is some other reason here, I think, why women from our hearts⁴ do ne'er withdraw. 16

JESTER. That is so. But explain to me another thing : [Even in that] which during childhood is unattractive to the heart of a man, — even in that, with [the attainment of] adolescence, a certain beauty develops itself. [2]

KING. Surely there must be here in the world two Creators who are skilful in building the body and in giving it the bloom of youth: the one fashions the first girlish form ; while the second, by giving it the finishing touches,⁵ brings out its loveliness.⁶ 17

And therefore :

Bejewelled bracelets and girdles and anklets, beauty of dress, strings of emerald gems, mineral rouge,⁷ a necklace of pearls, — [all those things]

derivatives are used of natural beauty — cp. *nisagga-caṅga*, ii. 25^a, and *paai-caṅgima*, ii. 26^c. As to the form (instr. s. fem., from Skt. *an-stem* !), cp. *umhā* cited by Jacobi, § 42, ².

¹ I take *taṃ* as 'and so.'

² 'There is of fair-waisted maids something else [than gewgaws — namely, native attractiveness], by which they get the flowers of happiness.' Or, *suhaattana* may be the ensemble of womanly charms that draw and hold fast her lover's heart.

³ I am not sure that I have hit just the right meaning of *ruccissa* : nor do I see the appositeness of *puṇu*.

⁴ Ablative singular or plural, H. 3. 8, 9.

⁵ 'By carving it or sculpturing it (Scho-liast, *utkīrya*), by putting on the nicer touches' as contrasted with the first or rougher "fashioning" (*ghaḍaṇā*). The Marāṭhī *kaṇḍāraṇem*, cited by Dr. Konow, is an instrument used for the finer work of goldsmiths and others.

⁶ 'Makes fully manifest (the form), displays it to advantage.'

⁷ Properly, *gāirikā*, which is usually defined as 'ruddle, red chalk.' But Hemachandra, 1036, makes it a synonym of *dhātu*, and this is a liquid mineral which wells up

are surpassed by the youthful bloom of maidens,¹ which is the spell that fascinates the heart, and is a sixth arrow of Cupid,² and a charming one.

Moreover :

18

A form full of loveliness, eyes that reach almost to the ear and have large pupils, a bosom with ample breasts, a waist that has the triple folds and may yet be grasped by the fist, wheel-like buttocks,³ — pray what need of aught else in the time of tender youth? Just these five things put into maidens' hands Cupid's great banner of victory.⁴

19

[Behind the stage (is heard the Heroine, saying:)]

Friend Kuraṅgikā, I am really languishing by reason of these refrigerants, as a lotus [languishes by reason of the arrival of the torrid season that calls for the use of refrigerants].

A shoot of lotus-root [to me] seems like poison; a string of pearls seems like a poisonous serpent; the breeze from the palm-leaf fan seems to spread flames;⁵ likewise the water from the jets of the shower-bath as it comes out on my hand is hot; and not the sandal, that sovereign remedy [against heat], allays the burning of my frame.⁶

20

JESTER. Did the old man hear? are his ears loaded with a jowl-full of the nectar?⁷ [2] will he then even today take no notice of his lotus root⁸ that is languishing by reason of the intense heat? of his saffron dolly that he has to play with,⁹ that is being sprinkled with most intolerably scalding water?¹⁰ of his single string of monster pearls that [now]

from the ground. The wounded Čalya is said to run blood as the mountain runs gāi-rika, MBh., ix. 13. 14 = 669. It is mentioned at Meghadūta, 102, as a pigment (dhātu-rāga); and at Kumāra-sambhava, i. 7, as a sort of liquid mineral color (dhātu-rasa), such as might be used to inscribe love-letters on bīch bark. Cp. my note on ii. 7, above. From the same poem, i. 4, we may infer that it was used as a cosmetic, since it is there mentioned as a decoration for the nymphs of heaven. So here.

¹ The five words of lines *ab* are nominatives absolute, with anacoluthon. We must repeat them in accusative form in *d* as objects of *jaai*.

² He regularly has five: cp. pañca-bāṇa, pañcesu, pañca-sara, in Index, and p. 230, n. 2.

³ We have had most of these most fleshly details already at i. 32 and 30 and ii. 23.

⁴ 'By just these five things maids become possessing Cupid's banner.'

⁵ 'The wind spreads as it were its friend.' The friend of the wind is the fire, — Hemachandra, 1099, p. 444. OB. cites *anila-sārathi* as a name for fire from MBh. i. 15. 1 = 1058.

⁶ Similar thoughts at ii. 42.

⁷ Nectar of the Heroine's words. — The ludicrous incongruity of the metaphors is doubtless intentional.

⁸ *Muṇāliā*, properly 'little lotus-root.' Is it used in the sense of *mr̥ṇālīnī*, 'lotus-plant,' *pars pro toto*? At any rate, it must be rendered so as to bring out the jocose allusion to the Heroine's own words at iii. 19². — *Mr̥ṇālikā* is used as a girl's name (with many others) in the *Kādambarī*, p. 356³.

⁹ 'Play + saffron-dolly,' — cp. ii. 12.

¹⁰ 'Water intensely boiled and intolerable,' in allusion to iii. 20^c.



in a trice is parting?¹ of his meadow of rose-bay,² that the musk-deer are plundering?³ [3]—Well, your vision has turned out true.⁴ Come, let us go in. [5] Let Cupid's banner be exalted. Let the strains of cuckoo-warblings start up in your wind-pipe. [7] Ease up with the floods of tears. Slow down with the torrents of sighs. [9] Let loveliness renew itself. Let us go in by the back door.⁵

[*At that, they make as if they were going in.*] [12]

[*Then enters the Heroine, with Kuraṅgikā.*]

HEROINE. [*Timidly—to herself.*] Why! is this the full moon suddenly descended from the court of heaven? [15] or has the Blue-necked God [Çiva], well-pleased, allowed Cupid to resume his own bodily form?⁶ or is some one who is a rascally foe of my heart and a kindly friend of my eyes about to show me special favor? [*Aloud.*] This I regard as a piece of jugglery. [19]

JESTER. [*Taking the King's hand.*] Lady, the jugglery has become real. [21]

[*The Heroine stands abashed.*]

KURAṅGIKĀ. Dear Karpūra-mañjarī, rise to meet your lord and salute him. [23]

[*The Heroine is on the point of rising.*]

KING. [*Taking her hand.*]

Thy waist is ready to break neath the burden of thy bosom: break it not, O moon-faced maiden, by rising!—Cupid have mercy on my eyes after the sight of such ampleness [of breasts]!⁷ 21

Moreover:

In presence of whom, not the beauty of orpiment hath any charm, nor

¹ The allusions to lotus and doll were pat enough. But the tertium comparationis of this figure and the next, Konow thinks, is merely the Heroine's anguish.

² The Tabernæmontana (see this in Century Dic'y) coronaria, known as Adam's apple or East Indian rose-bay. It is a very fragrant shrub, having shining dark-green leathery leaves, "with elevations above the veins" (Roxburgh, p. 249). Its Prākṛit name, "knot-leaf," may refer to this.

³ No jealous rival of the King has turned up thus far. — But see Konow's view, note 1.

⁴ Only in the most general way (cp. iii. 3): he met her in the dream, and now he meets her in fact.

⁵ For the full significance of this clause and the following stage-directions, as I understand them, see p. 219-220.

⁶ Cupid was burned by the fire of Çiva's wrathful glance and is therefore called "Bodiless" or An-āṅga. The story is told at Rāmāyaṇa, i. 23. 10-14, Bombay; or Kuraṅgikā-sambhava, iii. 71.

⁷ For their beauty is enough to blind me! — See note on nivesa, iii. 7^d.



burnished gold, nor champak blooms, — with golden flowers I pay homage to those eyes with which thou, O fawn-eyed girl, hast been beheld.¹ 22

JESTER. Her ladyship, Karpūra-mañjarī, by staying in the inner room, has become moist with perspiration. So now I will fan her with the border of my robe. [*So doing.*] Oh dear! I've put out the light with the wind from my garment. [4] [*Reflecting. — To himself.*] Never mind. We'll just go to the pleasure-garden. [*Aloud.*] Say, this is dancing around in the dark! so let's go out now to the pleasure-grounds, just by the subterranean exit. [9]

[*All make as if they were going out.*] [10]

KING. [*Holding Karpūra-mañjarī by the hand.*]

Keeping thy hand, which is like a tender spray, within mine, assume thou, [I pray,] a little unsteadiness² as thou movest along; in order that the kala-haṁsas, as they go about in their play, may at last find a rival who outmatches them in comeliness.³ 23

[*Showing by his demeanor his delight at the touch of her hand.*]

The prickles of the young gourd-melon,⁴ the filaments of the cadamba flower, which today are witnesses of the touch of thy hand, — these will remain as if fastening themselves to my limbs.⁵ 24

[*Behind the stage.*]

A BARD. May the rising moon bring pleasure to the King.

¹ To whose eyes? to his own? if so, the stanza is flat indeed!

² Cañcūra seems to be an intensive adjective from car: cp. cañcūryate, and Whitney, § 1148 k (jañjapa, tartura, etc.). The purpose of the "unsteadiness" or "waddling" is, as I suppose, to enhance the similitude of the girl to the much belauded teal.

³ 'In order that at last the kala-haṁsa-group, in its play-going, may be uncomely.'

The kala-haṁsa or kādamba seems to be a kind of white teal with gray wings (Hemachandra, 1327). Its cry is often spoken of as most agreeable (kala — see the examples in BR., s.v. (1a), and Hemachandra, 1400). It was tamed and held in high esteem. Bāṇa often mentions it — see Index to Ridding's Kādambarī, p. 224.

⁴ Benincasa cerifera, like the pumpkin,

but with a waxy coat. I do not find this in Roxburgh; but at p. 700, under Cucurbita Pepo, he says of the fruit, that it is, "when young, exceedingly hairy." Note that of our common Cucurbitaceæ (cucumber, pumpkin), the fruits are often sharp-prickly and the vines hairy.

⁵ That is, the delight which I feel at the touch of thy hand causes such horripilation that the asperities of these plants seem to have transferred themselves to my limbs for good and all. Cp. note to ii. 46^d.

This conceit of Rājaṣekhara recurs at iv. 21 and iv. 22; see the notes. One is tempted to query whether it is not a reminiscence of Bāṇa: cp. Harsha-charita, text p. 267^a, utkaṇṭakita- kapola-phalakena, lagna-karṇotpala-kesara-pakṣma-ṣakalena, iva mukha-ṣaṇṇā. See p. 220.



While the round ball of the earth is as black by reason of the darkness as if it were in a subterranean chamber, the face of the eastern quarter of the sky has become as yellow as a young birch with the moonlight; and the moon, sending forth rays that are like in beauty to the tufts of the stamens of the wing-seed,¹ has risen, digit by digit, till at last the full disk is above the horizon.² 25

And again :

Without saffron, without sandal,³ is the embellishment of the ten bride-like regions of heaven;⁴ without bracelets, without ear-rings, is the decoration of the round earth;⁵ without withering, without fainting, are the flowers⁶ (or without "Parcher," without "Bewilderer," is the weapon of the God with the Dolphin-ensign);⁷ a garland of moon-beams is massed in the sky.⁸ 26

¹ *Muuunda*, *Pterospermum suberifolium*, Roxburgh, p. 512, a middling sized tree. The flowers are white and fragrant and very long, and show a prominent column of united stamens. — I use "tufts" advisedly for *sihā*.

² 'The moon has gone to full-diskedness in the one-digit-manner.'

³ That is, All the heaven is made lovely by the new-risen moon, "the cool-rayed one": it makes the sky yellow, and that without the help of saffron; it makes the air seem cool, and that without the help of sandal. — This stanza recurs at *Viddh.* iii. 12.

⁴ The "ten points" or "regions" are the four cardinal points, the four intermediate points (NE. etc.), the zenith and nadir.

These are likened to brides. So *Bhartrhari*, in his *bhūḥ paryāṅkaḥ*, describing the ascetic, says: "His couch is the ground; the blue sky above is his roof; and the moon-beams he hath for his candle; north, east, south, and west are the maidens (*dik-kanyās*) that fan him with breezes for chowries." *Rājaṣekhara* has the same bold metaphor two stanzas later, iii. 28*, in *disā-sundarī* (if not also in a variant of iii. 29, "*dig-vadhū*"); and it recurs as *dik-sundarī* in *Jayadeva*, *Gīt.* vii. 1. *Bāna* speaks of the "regions," *ācās*, as maidens, *Kādambarī*, p. 390⁶⁻⁷.

⁵ I take *bhuvāṇa-maṇḍalī* as 'round of the earth,' = *maḥi-maṇḍala* or *bhū-maṇḍala*. *Viddh.* reads *dharāṇi* for *bhuvāṇa*.

⁶ That is, In the cool moon-light, the

flowers are recovering from the intense heat, which "parched" or "withered" them (*aṣṣayat*) and which "bewildered" them or "made them faint" (? *amohayat*), in the day-time.

Since the stanza is a description of the loveliness of the night at moon-rise (iii. 26¹), of its tones of color and its reviving flowers, it must be that the prior interpretation of line c is also the one primarily intended by the poet.

⁷ From Cupid's equipment are missing "Parcher" and "Bewilderer": these are the names of two of Love's arrows — see note to i. 32^d. Both of these names are included among those of the celestial weapons, partly allegorical, partly fanciful, which are rehearsed in the *Rāmāyaṇa*, cantos 27 and 56 of book i.; see especially i. 27. 14, 15 and i. 56. 7, 8, ed. Bombay. — Love's arrows, his bow, and his missiles are all formed of flowers: *puṣpāṇy asya, iṣu-cāpa, astrāṇi*, *Hemachandra*, 228.

I cannot help feeling that this alternative interpretation, although secondary in the intention of the poet, is the key to the whole wretched difficulty of this line. The chance for a pun has seduced the author into using *mohana* of flowers — a use which I cannot deem unforced. — BR., under *guṣ*, cite *na mlāyanti na guṣyanti kusumāni*.

⁸ The area of denotation of *āvalī* and *ālī* is not coincident with that of any English word. See *Hemachandra*, 1423, for their



JESTER. Well, Kāñchana-chaṇḍa has described the loveliness of moon-rise ; so now it's Māṇikya-chaṇḍa's¹ turn.

[Behind the stage.]

THE SECOND BARD. The pleasure-pavilions show circling wreaths of incense rising from burning aloes ; they are ablaze with the lighted lamps ;² they have pendent festoons of lustrous (or rarest) pearls ;³ they swarm with doves let loose ; in them are prepared charming pleasure-couches, and hundreds of confidantes are talking ; while on the divans appear the pouting women-folk.⁴ 27

And again :

The moon-beams seem as if overspreading profusely with camphor the faces of those beauties, the quarters of the sky ;⁵ they scatter soft moon-light which rejoices the heart of the people of the earth as does sandal ; they make the withered bulb of Love to sprout anew with amorous doings ; and are like to jets sent forth from an autumn cloud. 28

JESTER.

White swan of heaven's pool,⁶
Of Çiva's crest, the jew'l,⁷
A bulb⁸ of love
'S the moon above ! 29

synonyms, among which is *mālā*. 'Row,' 'string,' and 'streak' are among the more serviceable English versions of the words.

We find *āvalī* used of a 'string' of pearls ; and of a 'wreath' of tresses ; but also of a 'set' of teeth ; and, humorously, even of a parrot's two wings, a 'set' of wings, iv. 2¹⁰. Like its synonym *rāji*, it is used with *dhūma* of a 'column' of smoke. *Mālā* is used of bees, ii. 13 ; of curly locks, ii. 20. — See Konow's version, p. 289.

¹ This designation is nearly tantamount to Ratna-chaṇḍa, the name he bore at i. 16².

² 'Ablaze with given or brought-in lamps.'

³ See additional note, p. 289.

⁴ 'The pavilions are possessing-divan-surface-appearing-jealous-women-folk.' *Ucchaṅga*, 'on the surface,' = 'on,' with attenuated meaning, as in the case of *tala* = 'on' and *antara* = 'in.'

⁵ 'The moon-beams (*apaṅka-pāā*) are giving as it were an overspreading (see *chur* in OB.) with floods of camphor to the faces

of the sky-quarter beauties.' They flood things in every quarter with a pale whiteness like that of camphor-gum. — For *dik-sundari*, see iii. 26^a note.

⁶ Similarly the sun is so called, e.g. *Daçakumāra-charita*, p. 1¹⁶.

⁷ For the moon as Çiva's crest-jewel cp. i. 3. — The pronunciation of jewel so as to rime with pool is an inelegance which accords, as I think, with the tone of this brief doggerel as intended by the author.

⁸ *Kanda*, 'bulb': more specifically, an 'onion.' One can hardly doubt that the Jester takes this particular word out of the Bard's mouth in order to make fun of it. — In the Bard's stanza, it would have been a little less prosaic if we had said "withered root;" but it is hardly competent to the translator to let the Jester's allusion disappear. Cp. p. 262, note 8.

Concerning the rimes in this and the following two stanzas, see p. 205. — For metre of 29 and 30, see p. 207.



KURAṄGIKĀ. Proud of his ally, the moon,¹ crushing the pride of jealous maids,² with bow of fresh champak blossoms, Cupid is victor, the impetuous. 30

[*To Karpūra-mañjarī.*] My dear girl, I'm going to recite to the King the verses which you made describing the moon.

[*Karpūra-mañjarī stands abashed. Kuraṅgikā recites.*]

On the moon's yellowish disk, which seems to have stolen its charming hue from some ivory cage,³ appears in all its beauty,⁴ manifest,⁵ the antelope with which the disk is marked,⁶ bearing a likeness to a playful koil. 31

KING. Oh, what an intuition for quite new conceits⁷ has Karpūra-mañjarī! what charm in expression and pleasing words! and what flow of sentiment! [*Addressing the Heroine.*]

It must be that the moon, for fear lest thy [lovely] face be mistaken for its own, hath made — behold! — upon its own round disk a black collyrium-mark, disguised as its "Fleck."⁸ 32

And again :

If, O tender-limbed one, thy face were colored palish with chalk-water, [and if,] besides, black collyrium for the cheeks were put [on it], — then it might mock at the moon (*or*, then its likeness to the moon would be complete).⁹ 33

¹ 'Possessing pride made by the moon.' The moon is Love's most potent coadjutor — cp. notes to ii. 5^b and 50^b, and especially Kādambarī, p. 559¹².

² Gharatṭa, is a 'hand-mill' such as the women turn in India — see the excellent ka-tākṣa-verse, re re gharatṭa, Parab's Subh. p. 434, 105, for which Peterson, Subhāshitāvalī, 2388, has re re yantraka. Vāsudeva says "crusher," peṣaṇa-kartā.

³ Vilāsa is 'outside looks' and also 'beauty' — such as old ivory might have. Cp. Kādambarī, p. 390¹¹.

⁴ Thus I render bhāi.

⁵ And thus phurantao.

⁶ 'The fleck-antelope': cp. ii. 20, note.

⁷ Vatthu, 'the substance' (as distinguished from the form, utti) is in this case little more than a 'conceit,' that is 'ingenious thought or fancy.'

⁸ 'Surely by the moon, thinking to itself

(tti) [with a touch of jealousy], "Not in any wise shall there be an error (vibbhama) [occasioned] by the face of thee," a black-collyrium-distinguisher (visesaa) has been made on its own disk-round, with "Fleck" disguise." — For the well-known antelope-spot, see note to ii. 20. — The position of tuha after the tti is exceptional.

⁹ Either, 1. 'Then it would attain to derision of the moon (genitive), would get a chance to mock at the moon' on account of its superior beauty.

Or else, 2. 'Then the moon (nominative) would get a mocking, i.e. would incur contempt.'

Or else, 3. 'Then it would attain to the assumption-of-the-appearance of the moon.'

Cp. Bhartṛhari's vaktram candra-vid-ambī, paṅkaja-parihāsa-kṣame locane. Here the parallelism of parihāsa, and Böhlingk's interpretation of his conjectural-vidambī



[To the moon.]

O antelope-flecked one, why wanderest thou, nonchalant, so near this beauty? Lo, here is the face that gave to thee the exceeding paleness of its own white cheeks!

34

[Tremendous racket behind the stage. All listen.]¹

KING. But what is this uproar?

KARPŪRA-MAÑJARĪ. [With some trepidation.] My dear girl, [go and] find out what it is and come back to me. [5]

[Kuraṅgikā goes out and reënters.]

JESTER. Just this: the Queen has found out that my old man has tricked her,² and is coming.

KURAṅGIKĀ. Well, it's hunchbacks and dwarfs³ and pigmies and eunuchs and harem-keepers that are making the hullabaloo. [8]

KARPŪRA-MAÑJARĪ. Then let the King excuse me, so that I, before the Queen finds out about my meeting with the King, may go to my prison by the same subterranean passage by which I came.⁴

[Thereupon, exeunt omnes.]

[End of the Third Act.]

(see BR. s.v., and Sprüche, 5896), support the first of the above versions.

The second version amounts to about the same thing as the first, and is supported by Sprüche, 453.

Mahābala Kṛiṣṇa Čāstrin, in his edition of the Čṛiṅgāra-čatakā, 22 (Nirṇaya Sāgara Press, 1888), supports B's conjecture, but renders it by candra-anukāri etc., as in the third version.

Since the chalk-water and collyrium only enhance the beauty of her face and its likeness to the moon, I am unable to translate the vi of jai vi.

¹ We may suppose that the actors now fall into two groups, King and Jester forming

the one, Heroine and her friend forming the other. And the two sets of questions and answers that follow in dovetail, may be thought of as proceeding each independently of the other.

² 'Has resorted to trickery' (vañcaṇā-gadam), or 'has come here by a trick' (vañcaṇā-āgadam).

³ Griffiths, i., p. 10 b, speaks of dwarfs as favorite subjects of painting and sculpture. "Then, as now in India, they served to amuse persons of rank." Plates 29, 55, 85. — Concerning the inmates of the seraglio, see Sāhitya-darpaṇa, § 81.

⁴ 'May go to my prison, entering by this same subterranean opening.'

ACT IV.

[Then enters the King with the Jester.]

KING. Alas!

The summer's heat is very intense ;¹ mighty is love ; how pray is it to be borne ? Yet that fawn-eyed girl, albeit in one and the same palace with me, is hard to reach, as fate will have it. **1**

For,

In this world, by those who are under the power of the Flower-arrowed God alone, both these things indeed are very hard to bear, I think : the time that is made terrible by the intense sun, and separation from the beloved.² **2**

JESTER. Some folks are harassed by Cupid, and others are wilted by the heat ; but a chap of my stripe is neither harassed by Love nor wilted by the heat.

[Behind the stage.]

A PARROT. Well, won't Polly tear out your top-knot by the roots ? — I guess ! **[4]**

KING. [Laughing.] Man, was the pet parrot talking which was roaming about at will in the pleasure-grove ?

JESTER. [Angrily.] Ah, you wretch of a bird, you'll be cat's meat next. **[8]**

[(The parrot again) behind the stage.]

There's nothing I mightn't expect from the like of you³ — if I hadn't a set of wings.⁴ **[10]**

KING. Why ! I believe it has flown. [To the Jester.]

The nights are of short duration and the days are waxing long. The round of the moon is broken⁵ and the disk of the sun is unbroken. Why

¹ Gāḍhaar', i.e. gāḍhātara-.

² The thought of this stanza is repeated in different language at Bālar. v. 25 and Viddh. iv. 6, as Dr. Konow points out, p. 206.

³ 'Every thing (any thing) is deemed possible from the like of you.' This speech,

iv. 2¹⁰, seems also to come from the parrot. For the ablative, see p. 203. — Cp. Viddh. p. 29⁴.

⁴ "Set" seems to be used humorously ; see note to iii. 26⁴.

⁵ 'The moon attains diminution' — so that it yields less coolness, as I suppose.



should not an arrangement whose course appears to be this in summer days, — why should it not be broken, then, with knife-points?¹ 3

Moreover,² it is altogether to be praised³ if it bring me a meeting with my beloved. For

At midday, the touch of sandal-paste; until twilight, moistened garments;⁴ play in the bathing-pools until night-fall; in the evening, cool liquor;⁵ and love's embraces in the last watch of a summer night;⁶ these are the five arrows with which Cupid wins his victories: his other shafts are split and broken. 4

JESTER. Say not so. [Say rather:]

A blessing on the summer days, O friend, because⁷ in them the betel⁸ leaves are overlaid with a palish shimmer, and the areca nuts are delightful with the flavor of mango oil, and the sandal is made [still more] fragrant with powdered camphor. 5

KING. [Yes.] And this too is pleasant about them:⁹

Flutes, tremulous as if with koil notes,¹⁰ are cooling to the ears; liquor with cold water is cooling to the mouth; a sweetheart with massive breasts anointed with sandal is cooling to the touch: for any one there is for the summer days an antidote that is altogether cooling. 6

And again:

In the graceful chaplet, an acacia bloom; near the breast, a necklace of sinduvāra berries; on the limbs, a moistened garment;¹¹ attached to the waist, a girdle with blue lotuses; on the two plantain-like arms,¹² bracelets of fresh lotus-roots: such is the apparel for [enamored] women that is

¹ *Khaṇḍa* is 'broken, incomplete,' or (of the moon) 'not full, gibbous'; *a-khaṇḍa* is 'not incomplete,' 'complete' in form and perhaps also in power; *khaṇḍijai* is 'be broken, cut, brought to nought.' The "knife-points" are congruous enough with "cut," hardly so with "arrangement."

² An adversative conjunction (*kiṁ tu?*) would be much more appropriate here.

³ It [the arrangement] is altogether (*niṣṇāṁ*) to be praised' (*glāgh*).

⁴ *Oll-aṇsuam*: cp. iv. 7^b.

⁵ Cp. my note to i. 22 and the lampoon there quoted.

⁶ Cp. *Rāvaṇa-vaha*, ed. Goldschmidt, xii.

13. — *Jaṁ kiṁ pi* = 'some, a little,' with *pihuvāṇam*.

⁷ The three long *bahu-vrihis* are "adjectives that contain reasons" — *hetu-garbha-viṣeṣaṇāni*.

⁸ *Piper betle*, a perennial creeper, Roxburgh, p. 53, 569. "The leaves are used as a wrapper for the little pellets of areca nut and lime which are extensively chewed in the East." The pellets are carried in boxes (cp. iv. 9¹⁰) commonly made of silver filigree. See Century Dic'y, under *betel* and *betel box*. — Areca palm, Griffiths, fig. 60.

⁹ 'About them' (*ettha*), i.e. the summer days.

¹⁰ 'Having koil-notes and wavy.' The "waviness" or tremolo effect that may be given to the music of the flute may be supposed to suggest liquidity and so coolness.

¹¹ Cp. iv. 4^a.

¹² Cp. my note to ii. 14^b.



likely to be prescribed¹ by the physician [who treats the disease] of love,² as the sole charm against the pains of the heat when the spring season melts into summer.³ 7

JESTER. And I say, moreover :

Of women who at midday are anointed with smooth, thick, sandal-paste, who bathe the whole evening through,⁴ who in the nights are besprinkled with drops of water that come from the punkahs, — of such, the Five-armed God accomplishes the enslavement. 8

KING. [*Making as if he were recollecting something.*]

For those, to whom is given complete union with a person lovely with the combination of garb and fresh beauty,⁵ — for them the nights and days, though long, go by like a twinkling; and to whose sore-pained heart these [days]⁶ bring not even to a small degree the delights of love, — for them the days give birth to [vain] wishes only and drag by as if they were each a month long. 9

[*Addressing the Jester.*] Is there any news about her?

JESTER. Yes, there is. Listen, old man! Here's a joke for you. [5] The subterranean passage that was made to Karpūra-mañjari's prison, was discovered by the Queen. Then, with a pile of huge stones, she closed up the entrance to the passage so that no one could slip through.⁷ [7]

Five chowry-holders, girls with names ending in *senā*, Anaṅga-senā, Kāma-senā, Kaliṅga-senā, Vasanta-senā, and Vibhrama-senā, with noisily brandished swords and shields in their hands, were appointed to keep guard over her prison on the east side. [8]

Five ladies in waiting, with names ending in *lekhā*, Anaṅga-lekhā, Chandana-lekhā, Chitra-lekhā, Mṛgāṅka-lekhā, and Vibhrama-lekhā, with bows in their hands and arrows on the string, were set [to keep guard] on the south side. [9]

¹ 'To be offered or brought into service' — root *nī* + *upa*.

² Or, 'by the Cupid-physician,' 'by Dr. Cupid.' But perhaps this would be too jocose for the King in his present mood. "He's got it bad."

³ 'At the going of the season of Madhu,' i.e. of the season of spring or *vasanta*. This consisted of the months March-April and April-May, whose older names were *Madhu* and *Mādhava* (see p. 214, or Whitney, JAOS. vi. 414, and cp. note to ii. 621). *Vasanta* is followed by *grīṣma*, 'summer,' but the text

does not show here how far the summer has progressed. — This costume, at all events, is light.

⁴ 'Possessing practised interval-less bathings in the evening.'

⁵ I take *ghaḍaṇā* as 'combination' — see OB. And to *bhaṅgi* I assign the meaning 'Art und Weise sich zu kleiden' (= 'garb') given it by OB., s.v., with a citation for it in that sense from our poet.

⁶ Or, 'These burning days,' *saṁtāvīṇo*.

⁷ 'The entrance was closed by the Queen, making (*kr*) it hole-less.' See p. 220.



Betel-box bearers,¹ girls with names ending in *mālā*, Kunda-mālā, Kāñchana-mālā, Bakula-mālā, Mañgala-mālā, and Māṇikyā-mālā, carrying lances in their hands, were stationed [to keep guard] on the west side. [10]

Bath-keepers, girls with names ending in *kelī*, Anañga-kelī, Barkara-kelī,² Sundara-kelī, Rāja-kelī, and Kandarpa-kelī, holding shields and swords, took their places³ on the north side. [11]

And over [all] those, five reciters of witty sayings, girls with names ending in *vatī*, Mandāravatī, Tarañgavatī, Kallolavatī, Madirāvatī, and Kelivatī, were appointed as overseers, each with a bright golden staff in her hand. [12]

KING. Well, well! that's the entire personnel of the Queen's apartments!

JESTER. Here's the Queen's friend, Sāraṅgikā, sent with some message from her. [14]

[Then enters Sāraṅgikā.] [15]

SĀRAṆGIKĀ. Victory, victory to my lord! The Queen's message is that today the King must mount to the terrace of his pleasure-palace and inspect the preparations and accessories⁴ for the great festival of the Deity of the Banyan.⁵ [18]

KING. As the Queen directs!

[Exit the attendant.] [20]

[King and Jester step about, making as if they were ascending to the terrace. Then begins the *charcharī*.⁶] [22]

JESTER. Behold, these maidens,⁷ richly adorned with pearls,⁸ at the close of the dance but scantily attired, are sprinkling each other with

¹ The royal betel-box, umbrella, etc., were often borne by regularly appointed officers. See for example, in BR., the compounds of *tāmbūla*; and cp. note to iv. 5^a.

² See Zachariae, *Mañkhakoṣa*, Nachträge.

³ I suppose *ādhatta* (= *ārabdha*, H. 2. 138) means 'fasten Fuss.'

⁴ *Uvaarāṇa* seems to imply all this.

⁵ The deity supposed to reside therein during the *vata-sāvitrī-vrata*. The time of this observance is given as the full moon of *Jyāiṣṭha* by the *Vratārka*. I have a lithographed edition of the *Vratārka*, Benares, 1931 (A.D. 1875); and its treatment of the matter begins on folio 121, reverse, line 11. — Or see *Nirṇaya-sindhu*, II., folio 11 a, 3.

— Or see Hemādri, *Chaturvarga-chintāmaṇi*, *Vratākhaṇḍa*, xxi., p. 273⁴. — My pupil, Mr. Albert Henry Allen of San Francisco, has prepared a well-digested account of this observance which will, I trust, be published in vol. xxi. of the *Journal of the American Oriental Society*, pages 53–66.

⁶ The *carcarī* is a peculiar dance (cp. *Vikramorvaṇī*, act iv.), accompanied by various poses as mentioned in the next verse. — Root *vic* + *pra*, in the sense of 'makes its début, begins, *geht los*'?

⁷ Whom they see as they look down from the palace roof.

⁸ 'Possessing pearly-ornament-accumulations.'



water which they take with jewelled cups from the jets of the shower-bath. 10

And here ¹

Circling around with charmingly-varied pose of hands and feet,² these two and thirty dancing-girls, — they tread their mazy rounds, their steps keeping time with the music.³ In thy court is seen the “Staff-dance.”⁴ 11

With their shoulders and heads even,⁵ with their arms and hands even, other maidens, each with clean-cut pose,⁶ and ranged in two rows each facing the other, are rendering the *challi*-dance⁷ and regulating its tempo by the beaten measure.⁸ 12

Still others, quitting the jewelled cups, throw [direct] from the showering-machine the jets of water.⁹ These — fair as Cupid’s arrows, though consisting only of water¹⁰ — fall on the person of friends [standing by]. 13

Here, coquettish girls, their bodies anointed with blackest collyrium,¹¹

¹ The *Saṃgīta-Ratnākara*, Ānanda-ācrama edition, in its *nartana*-chapter (vii.), explains many of the technical terms that here follow. I am unable to go into the matter in detail, but give a few references to the book, whose title I cite as SR.

² I take *bandha* as pose in the nautch.

³ ‘Possessing steps (*pada*) that have followed the beats’ (*tāla*), that is, ‘the time or measure,’ which was marked by clapping of hands, and perhaps also (as in iv. 17^a) by the rhythm of the song.

⁴ The *rāsa* is a rustic dance like that of *Kṛishṇa* with the herdswomen. See *Vishṇu-purāṇa*, v. 13. 23, or Hall’s *Wilson*, vol. iv., p. 324 f. — From SR. I cite *daṇḍa-pakṣa*, vii. 642; *daṇḍa-recita*, vii. 651; *daṇḍa-pāda*, vii. 711, 965, 1015, 1186.

What the “staff-dance” is I know not. Perhaps a dance in which the dancers were arranged in “columns” (cp. iv. 12, and *daṇḍa* as used at ii. 9^a)? — I recently witnessed, as part of a light entertainment, a “cane-dance,” in which a negro performer held a staff, and struck the floor rhythmically with it, in time with his feet. — Has it aught to do with the “staff-dancer” of the *Çatapatha-brāhmaṇa*? see Eggeling, *Sacred Books of the East*, 44. 417.

⁵ *Sama* seems to be a technical term for

‘in a natural position.’ *Svabhāvena sthito bhūmāu samaḥ pādo* ‘*bhidihiyate*, SR. vii. 316. Konow cites *Nāṭya-śāstra*, x. 13.

⁶ OB. defines *rekḥā* as ‘correct pose of all the limbs in dancing.’ “Pose-clear,” “with clean-cut poses,” may be an *avyayībhāva*, or else an adjective with *callim*.

⁷ SR., vii. 1215, enumerates ten rustic dances. The first is *cālī*: it is “not too fast nor too slow” (in the *madhya-laya*); and is characterized by the “simultaneity” (*yāuga-padya*) of the movement of the feet, thighs, waist, and arms. The same dance, performed quickly and with the dancers facing each other, is called *cālivaḍa*.

⁸ ‘The *calli*, possessing a connection of *tāla* and tempo’: that is, ‘whose tempo is regulated by the *tāla*’ (see above). The *layas* or tempi are fast, middling, and slow.

⁹ ‘Others throw jet-water by means of the *jantas*.’ They don’t use the cups, just mentioned at iv. 10; but perhaps they put their fingers partly over the orifices of the *jantas* so as to make the water squirt directly on their playmates. See *muc*.

¹⁰ ‘These (*tāo* — sc. *dhārāo*, ‘jets’), having a beauty [as] of water-arrows of Cupid.’ Konow cites *Viddh.* iii. 25^b.

¹¹ ‘Possessing lampblack-collyrium-black-bodies.’



holding triple¹ bows, and adorned with tail-feathers of peacocks, are parading about as savage mountaineers,² [and so] making sport for the people. 14

Yet others, bearing in their hands offerings of human flesh, and terrible with their groans and shrieks and cries, and wearing the masks of night-wandering ogresses, are enacting a cemetery-scene. 15

And one fawn-eyed girl, sounding the drum that makes you shudder,³ and with the pleasant noise of a tambour, with her creeper-like arms alternately⁴ swaying, has started to execute the performance of the *challi*. 16

Others are performing, as might a fay, a graceful dance in tempo,⁵ with a jingling made by their bells, with the measure regulated by the tempo of vocal music,⁶ and with the clear tinkle of anklets. 17

Still others, their garments a-flutter by reason of their eagerness, intently playing the flutes, and setting the people a-laughing by their dark dress, recede, bow, and laugh. 18

[Enters *Sāraṅgikā*.]

SĀRĀṆGIKĀ. [Looking before her.] Here is the King, who has come from the Emerald Seat⁷ into the Plantain Arbor.—Well, I'll go to him and announce the Queen's message. [4] [*Approaches*.] Victory, victory to my lord! The Queen's message is: "This evening I will bring it about that you shall lead a new bride around⁸ the nuptial fire." [7]

JESTER. But Lady! what means this shower of watermelons⁹ from a clear sky?

KING. *Sāraṅgikā*, explain it all in full. [9]

SĀRĀṆGIKĀ. You shall hear. On the fourteenth day,¹⁰ just past, the

¹ "Triple": made in three pieces?

² Πονλίνδαι ἀγριοφάγοι, Ptolemy, vii. 1. 64.

³ SR. treats *huḍukkā* at vi. 1072. Molesworth defines it as a small drum, shaped like an hourglass. It is held in the hand and rattled.—Is not this the drum formed of the tops of two human skulls cut in bowl-shape and with skin stretched across the bowls, and set crown to crown? Clappers are fastened to it by thongs a few inches long, so that if you grasp the constricted part and twist the wrist, the clappers thump the membranes.—See root *vad*.

⁴ Contradicts *yāugapadya*, p. 280, note 7.

⁵ 'Perform tempo-dance-grace.'

⁶ For *jantia*, see under *yantra*.—Cp. note to iv. 11^b.

⁷ See page 254, note 1.

⁸ See root *nī-pari*.

⁹ Properly, 'white gourds,' the *Benincasa cerifera* of iii. 24—see note. Cp. p. 205 end.

¹⁰ Of the bright fortnight of *Jyāiṣṭha*; see p. 216. Cp. *Kādambarī*, p. 128^a, where the Queen goes to pay homage to *Çiva* "on the fourteenth day" of the month. *Gāurī* is *Çiva*'s consort.

Queen had Bhāiravānanda make an image of Gāurī bejewelled with rubies and set it up. [11] And he, the master Magician, was consulted by the Queen, after she had begun the observances for its consecration, with regard to the matter of a reward for [him, as] her preceptor. And he replied: "If you absolutely must give a reward, then I suggest the following."¹ To which the Queen said, "As your Reverence directs." [16] And he continued and said: "There, in the Lāṭa country,² is a King named Chāṇḍasena. He has a daughter named Ghanasāra-mañjarī.³ She has been pointed out by the astrologers as destined to become the consort of an Emperor. [20] So the King must marry her, in order not only that the preceptor may not fail of his reward, but also that your husband may become an Emperor." [22] Then the Queen laughed and said, "As your Reverence directs." And I was sent to make the announcement. And the reward to the preceptor has been given. [25]

JESTER. [*Laughing.*] Here's an instance of that old saw, "Snake on your head—and the doctor away" (*or in some other country*).⁴ The wedding is [set for] today and here, while Ghanasāra-mañjarī is in the country of Lāṭa. [28]

KING. Have you never seen Bhāiravānanda show his magic power?⁵

SĀRAṄGIKĀ. [Continuing her message.] The Queen has had a sanctuary to Chāmunda⁶ built at the foot of the banyan that stands in the middle of the pleasure-garden. [30] And Bhāiravānanda is going to meet the Queen there. And in the hall of state which is there situated and has just been put in readiness for it, the wedding is to take place. [*So saying, she steps about and exit.*] [33]

KING. Man, I have a notion that this is all a blooming job of Bhāiravānanda. [34]

JESTER. That's a fact. Nobody but the moon—you'd better believe—can make the moonstone statue to ooze⁷ or the [night-blooming] çephālikā to blossom profusely.⁸ [36]

¹ 'Then let this [reward] be given.'

² For Lāṭa, see p. 214.

³ See iv. 20¹⁶ and note.

⁴ The proverb is discussed elaborately and interestingly by Pischel, *Festgruss an Roth*, p. 115. Cp. Böhlingk, *Berichte der sächsischen Gesellschaft*, 1894, xlv. 7.

⁵ For if you (the Jester) have, you know he can bring the bride here in a trice.

⁶ Īṣa's consort, in a terrible form.

⁷ The moonstone is a fabulous gem, supposed to ooze or deliquesce under the moon's rays: cp., for example, *Kādambarī*, p. 395⁸.

The "Thirty-two tales of the throne" are related by 32 heavenly nymphs who have been transformed into statues (*puttalikās*) of moonstone: see *Indische Studien*, xv. 442, 294.

⁸ None but the Magician could bring all



[Enters the Magician.] [37]

BHĀIRAVĀNANDA. Here is the Chāmuṇḍā idol serving to screen the [new] entrance which has been opened from the root of this banyan to the subterranean passage.¹ [*He stretches out his hand to it in worship,*] [saying to Chāmuṇḍā, or rather, saying of her:]

A dissolution of the universe² is her pleasure-house; the blood of the demons is her fiery draught; victorious is Kālī³ as she quaffs it, in presence of Kāla,⁴ from a goblet made of the skull of Parameshṭhin.⁵ 19

[Enters (the sanctuary) and sits down.] Not even yet is Karpūra-mañjarī [to be seen] coming out by the exit from the subterranean passage! [*Karpūra-mañjarī, in pantomime, makes an opening in the mouth of the passage, and enters.*]

KARPŪRA-MAÑJARĪ. Reverend Sir, I salute thee. [4]

BHĀIRAVĀNANDA. Mayst thou get a suitable husband. Sit down right here.

[Karpūra-mañjarī sits down.] [7]

BHĀIRAVĀNANDA. [*To himself.*] Not even yet does the Queen seem to be coming!⁶

[Enters the Queen.] [10]

QUEEN. [*Stepping about, and looking in front of her.*] Here is the exalted Chāmuṇḍā. [*Pays homage to it. Then looking about, she says:*] Karpūra-mañjarī here!⁷ Well, what does this mean? [*To Bhāiravānanda.*] I have this to tell you: I have made ready, before coming to you, all things needful for the wedding; but they are in my own apartments of the palace. So I will get them and return to you. [18]

BHĀIRAVĀNANDA. Do so, my darling.

[The Queen takes a few steps about the stage, (as if she were) departing.⁸] [20]

this about, just as the moon is the only one able to make the śephālikā bloom. Konow cites Viddh., p. 63⁴, 65¹. Cp. ii. 50, note 7.

The stage-directions ought here to add, *iti niṣkrāntāu*, 'Exeunt' [King and Jester]. Cp. p. 221.

¹ 'Here at the banyan-tree-root is the Chāmuṇḍā-idol, a cover of the [newly] opened-out entrance to the subterranean passage.'

² That is, the scene of the dissolution etc.; the expression is a little loose.—For a classification and description of the various dissolutions of the universe, see Vishṇu-purāṇa, book vi., chapters 3, 4, 5.

³ Or Chāmuṇḍā, Śiva's consort, in a terrible form.

⁴ Death or Time, the Death-god or All-destroyer.

⁵ 'From a goblet made of the skull of Brahman,' whom Śiva slew for his pride on the occasion of an "incidental" dissolution of the universe (*kalpa-kṣaye*) as narrated in *Kathā-sarit-sāgara*, ii. 13.

⁶ 'Not even yet does the Queen come.'

⁷ See p. 286, note 4.

⁸ The Queen does not actually leave the stage. The stage continues to represent the shrine of Chāmuṇḍā; but the audience is re-



BHĀIRAVĀNANDA. [*To himself, laughing.*] She's gone to search Karpūra-mañjarī's apartment! [*Aloud.*] Karpūra-mañjarī, my daughter, by way of the subterranean passage, not otherwise, and at a quick pace, do you go to your own apartment and stay there. — When the Queen comes back, you're to come back. [25]

[*Karpūra-mañjarī does so.*]

QUEEN. Here is the prison-room. [27] [*Enters and looks around. — To herself.*] Well, I am surprised!¹ Karpūra-mañjarī here! It's somebody that looks very much like her! [*Aloud.*] Karpūra-mañjarī, my darling, how are you feeling? [*Pretends to listen and repeats the imaginary reply.*]² What's that you say, that you've just got a headache? [*To herself.*] Well then, I'll go back there [to my own apartments]. [*Enters*³ *and looks to one side and another.*] Hallo, friends, be quick and take the things for the wedding and return [with me]. [39] [*With these words, she steps about.*]⁴

[*Karpūra-mañjarī enters and sits just as before.*]⁵ [41]

QUEEN. [*Looking before her.*] Karpūra-mañjarī here!⁶

BHĀIRAVĀNANDA. Vibhrama-lekhā, my darling, the things for the wedding have been brought? [44]

QUEEN. Certainly. But some ornaments which would be suitable for Ghanasāra-mañjarī have been forgotten. So I'll go back.

BHĀIRAVĀNANDA. Very well. [48]

[*The Queen acts a little pantomime as if she were making an exit.*] [49]

quired to imagine that it represents also at the same time, for a few minutes, as the action requires, first the shrine and the prison, and then the shrine and the Queen's apartments; and that it does so for two occasions, the first being for the action of iv. 19²⁷⁻³⁹, and the second being for the action of iv. 19⁵²⁻⁵⁷. See the Synoptic Analysis, p. 221-2.

¹ This phrase renders ae.

² Literally, 'in the air.' This is a "dramatic phrase" (nāṭya-ukti) used to designate an imaginary reply which the actor is supposed to hear and to repeat for the benefit of the audience. The device is familiar to English readers from Douglas Jerrold's "Curtain Lectures." There the unhappy

Mr. Caudle's replies are regularly "in the air." See Sāhitya-darpaṇa, no. 425, or Monier Williams, Çak., p. 96.

³ That is, the audience has to imagine that she enters her own palace-apartments.

⁴ In order to indicate to the spectators that she is returning with her attendants from her private apartments to the shrine of Chāmuṇḍā.

⁵ That is, while the Queen is delaying to get the things, the Heroine hastens back by the secret passage, arrives before the Queen, and so is discovered seated in the sanctuary, just as she was when the Queen (supposedly) left her at iv. 19²⁰.

⁶ In the sanctuary, to which the Queen is now supposed to have returned.



BHĀIRAVĀNANDA. Karpūra-mañjarī, my daughter, do just as you did before.¹ [50]

[Exit Karpūra-mañjarī.] [51]

QUEEN. [*Pretending in pantomime to enter the prison-room, and seeing Karpūra-mañjarī.*] Well, well, I am nonplussed² by the resemblance! [*To herself.*] It's the magic car of the master Magician, which moves about through the air or through walls,³ that brought her here! [55] [*Aloud.*]⁴ Friends, take each of you what I told you to take and come along back with me. [57] [*She enacts a little pantomime as if she had (come back and) entered the sanctuary of Chāmundā and espied her (Karpūra-mañjarī).*] Oh, what a resemblance! [59]

BHĀIRAVĀNANDA. Sit down, O Queen. The King also has just arrived. [60]

[Then enters the King, with the Jester, and Kuraṅgikā.]

BHĀIRAVĀNANDA. Place, place for the King! [62]

[All sit down in due order.]

KING. She is, in embodied form, a paragon of the Dolphin-bannered God; she is a transformed bow-staff of the wild mountaineer "Passion"; she is the light of the full moon, abroad by day.⁵ [64]

And again:

She is the casket for the rubies of a host of excellences; a jewelled doll. Likewise, as she wanders about, she is the flowery beauty of spring.⁶ [66]

Moreover:

If⁷ the beauty⁷ of this maiden's form, which is the ensign of her conquest of the world, comes—in whatever way⁸—within range of a man's eyes, then there takes up his abode in that man's bewildered⁹ heart the

¹ Namely, as at iv. 1924-41.

² Molesworth gives this very meaning for the Marāṭhī *naḍanem*, Prākṛit *naḍ*.

³ 'Without hindrance or obstruction'—from gravity, walls, or the like. Cp. note to i. 3427.

⁴ Between iv. 1958 and iv. 1956 the Queen is supposed to go from the prison-room to her own apartments.

⁵ See additional note, p. 289.

⁶ 'To the range of whose eyes beauty goes, in the heart of that [man] Cupid dwells.'

⁷ I would assign to *rehā* here and at ii. 41^c the meaning 'beauty.' The verb *reh* means 'is lovely, *rājate*,' in *Hāla*, no. 308; cp. H. 4. 100. — Molesworth defines Marāṭhī *rekhalā* (from *rekhaṇem*, from Skt. *rekhā*, 'line') as 'neat, comely, pretty.' — But it may be that two words of quite diverse origin have flowed together in the Prākṛit *rehā*. See additional note, p. 289.

⁸ *Jaha taha*, as a phrase.

⁹ I take *vicitte* as = Skt. *vi-citte*, 'besinnungslos,' not *vicitre*. Cp. note to ii. 40^b.



Dolphin-bannered God, his bow-staff bent almost double with the arrows on the string.¹ 20

JESTER. [*Aside, to the King.*²] You have made the old saw come true, "Can't trust a boat even when it's touched the shore."³ Now just cork up! [4]

QUEEN. [*To Kuraṅgikā.*] Kuraṅgikā, do you arrange the wedding costume for the King; and let Sāraṅgikā arrange it for Ghanasāra-mañjarī.⁴ [6]

[*Thereupon both busy themselves in pantomime about the wedding of the two.*] [7]

BHĀIRAVĀNANDA. We must summon a preceptor.⁵

QUEEN. Here stands the crest-jewel of all learned Brahmans, my husband's Preceptor, the worthy Kapiñjala. So let him start the sacred fire. [10]

JESTER. Here I am and ready! Say, man, now I'll tie a knot in your upper garment.⁶ With your hand take the hand of—Karpūra-mañjarī! [13]

[*The Queen utters an exclamation of surprise and looks on with a touch of despondency.*]

BHĀIRAVĀNANDA. [Well, O King], you have lost your head!⁷ for Ghanasāra-mañjarī is only another name for Karpūra-mañjarī.⁸ [16]

KING. [*Taking her hand.*]

The prickles that are on the lovely fruits of the gourd-melon,⁹ and on

¹ Valaia, 'bent almost into a circle' — cp. ii. 64. — For puṅkhia, see ii. 34 note.

² For the "dramatic phrase," see Sāhitya-darpaṇa, no. 425.

³ Here you are, in plain sight of the goal of your wishes, like a boat that has crossed the water and reached the farther shore. And yet you persist in this sentimental gush (iv. 19⁶⁴-iv. 20). I can't trust you. — Root gvas, passive, impersonal, with locative.

⁴ The Queen, on entering, iv. 19¹⁰, expects to find the "Ghanasāra-mañjarī," whom (at iv. 18⁷) she had promised as a new consort for the King. Instead, she finds the Heroine, iv. 19¹⁴. Hurrying to the prison, she finds (iv. 19²⁹) there also the Heroine. Or is it the Heroine's double, so like her (iv. 19³⁰) as to deceive the Queen's eyes? She will rather trust her ears, and so elicits a reply from the prisoner (iv. 19³⁴) and recognizes by her voice that she is certainly the Heroine. On her return to the sanctuary,

she finds (iv. 19⁴³, for the third time) again the Heroine. Her second visit to the prison (and fourth finding of the Heroine) suggests the suspicion, iv. 19⁵⁵, of supernatural means of communication between the two places. And yet, on her second return, iv. 19⁵⁹, it may be, after all, a resemblance! — Her perplexities are still unsolved when she bids Sāraṅgikā, at iv. 20⁶, to array the bride; they reach their climax at iv. 20⁷; and give place to unpleasant certainty upon the utterance of the Jester's last word at iv. 20¹³.

⁵ To conduct the nuptial ceremony.

⁶ The symbolical wedding-knot, p. 289.

⁷ 'You are forgetting yourself extremely.'

Cp. Molesworth, s.v. bhulaṇem, 'become infatuated, lose one's understanding (by drinking, through riches, honors, love, etc.).' Even the King is still in the dark about the identity of the new bride!

⁸ See p. 251, n. 5: ghaṇasāra = karpūra.

⁹ The whole stanza is simply a variation



the rows of leaf-petals that contain the ketaka-bloom,¹—the touch of thee, fair maid, assuredly hath transferred these to my limbs as a thick-set mass of bristling down.² 21

JESTER. Come, man, let the circumambulations³ be performed and the parched grain be thrown into the fire.

[*The King acts as if he were doing all this. The Heroine stands abashed. The King, having brought the wedding ceremony to an end, in happy mood,⁴ saluting all in fitting manner, takes his seat as an Emperor.*] [4]

[*Behind the stage.*]

A BARD. May the wedding feast bring delight to the King!

The lovely gourd-melon,⁵ the fresh young bread-fruit,⁶ the coral trees,⁷ the stalks of the lotus-blossoms,⁸ the bloom of the ketaka besides,—I fancy that thy person must have taken to itself by force the qualities [of these plants, because] over all thy limbs appear such horripilations, like unto prickles that one could see and touch.⁹ 22

of a theme which we have heard—see iii. 24 and the notes, and iv. 22^a. For the gourd-melon in particular, see note to iii. 24^a.—As to horripilation, see note to ii. 46^d.

¹ Concerning odor etc. of the ketaka or screw-pine, see note to ii. 6²¹. The leaves, says Roxburgh, p. 707, are closely imbricated in three spiral rows, very smooth and glossy, margins and back armed with very fine spines. . . . The female flowers have no other calyx than the termination of the three rows of leaves. The text is in good accord with this fact.—Kālidāsa speaks of “ketaki-needles,” *Rtū-samhāra*, ii. 23.

² As a thick-set horripilation-shoot-range.—It may be that *aṅkura* is to be taken as ‘hair’ rather than as ‘shoot,’ although both amount to the same thing here. As for *ālī*, I despair of finding a fit English word for it; see my note to iii. 26^d. Perhaps the word *range*, considering its scope, is as good as any.

³ The groom leads the bride thrice sun-wise around the nuptial fire. See my Sanskrit Reader, p. 400.

⁴ Molesworth gives ‘joy, delight, gratification’ for *utsāha*: cp. BR. v. 1168.

⁵ Already mentioned twice: iii. 24^a (see note) and iv. 21^a.

⁶ The *Artocarpus integrifolia* or jack-fruit: see Roxburgh, p. 633. For pictures, see Century Dic’y, s.v. bread-fruit; or H. W. Cave’s *Picturesque Ceylon*, volume “Colombo,” p. 52, and plate xxx, a beautiful one. In Ceylon, Cave has counted as many as 80 fruits on one tree, some weighing 40–50 pounds each. They are pale green with *granulated* surfaces. Other species of *Artocarpus*, the *hirsuta* and the *echinata*, have, as their names imply, very spinous fruits.

⁷ The *Erythrina indica*: see Roxburgh (p. 541), who mentions other spinous species. The bark of its younger branches is armed with small black sharp prickles. The tree or shrub is used for hedges and is largely employed to support the black pepper vine. See Century Dic’y, under *Erythrina*.

⁸ The *kamala* is the blossom of the *Ne-lumbium speciosum*. “Flowers large, and beautiful beyond description,” says Roxburgh, p. 450. There are two varieties, one with rose-colored flowers, and one with perfectly white flowers. *Danda* here evidently means the peduncles. These “are armed with small inoffensive prickles.” Cp. Sprüche, 2988, 6432, 2250.—Beautiful pictures of lotuses, Griffiths, figs. 61–63.

⁹ I suspect in thy body [this] collection



BHĀIRAVĀNANDA. Is there anything else that you would wish done ?

KING. Is there anything I could wish better even than this ? For

The Queen, although she now has a rival in my affections,¹ is not angry ; I have obtained a maiden who has a face like the full moon's orb and who awakens my passion to new life ; and I have attained to the rank of Emperor!² What else could one ask for ? By thy favor I have gained all that men think worth the having.³ 23

Yet for this would I pray :

[Words of Bharata.⁴]

May the forest-fire of Poverty, which day after day gleams far and wide, which brings to naught all the excellences of men of learning,⁵ be quenched by the rain of the sidelong glances of Fortune ! 24

[Thereupon, exeunt omnes.]

[End of the Fourth Act.]

of qualities [to have been] attained by force ; such horripilations, under the semblance of evident and touched prickles, are coming out, continually appearing.'—

Phuḍa, 'open, manifest, clear to the senses, palpable.' I take it as coördinate with puṭṭha. — Mellanti, 'are let loose, shoot out,' equivalent to mucyante. — Perhaps nicc-ullasā is 'uninterruptedly arising.'

The whole verse repeats the substance of iii. 24 and iv. 21 — see the notes.

¹ 'The Queen, in the position of rival wife, is not angry.'

² 'The rank of Emperor has come to pass.'

³ 'All that which is obtained among mankind.'

⁴ The author of the famous Nāṭya-śāstra : see Lévi, Théâtre, p. 297 etc. Cp. the close of the Çakuntalā, of the Mālavikā (2d ed. Pandit, p. 162¹²), of the Urvāṣi (ed. Kale, 1898, p. 146⁹), and of the Ratnāvalī (ed. Cappeller, p. 329⁶).

⁵ Sanskrit books make frequent allusion to the poverty of men of learning. Fortuna has no fondness for them—Sprüche, 2570. See also 6432, 2081. The enmity (vāira, virodha) between the Goddess of Fortune (Çrī) and the Goddess of Learning (Sarasvatī) is proverbial : Sprüche, 4086, 3941.



Additional Notes.

ii. 6²³.—Swing festival of Gāuri: see Hemādri (1260 A.D.), ed. Bibl. Ind., ii. 2, p. 453, quoting *Devī-purāṇa*, *āṇḍole dolayet* (*Devīm*); *Nirṇaya-sindhu*, Benares, 1875, ii., folio 2a, 6 (ibidem, 5a, 1, swinging of Lakshmi); *Vratārka*, Benares, 1875, folio 15a, 11; *Dharma-sindhu*, Bombay, 1888, p. 31 end (the festival lasts to the end of the month, *māsa-paryanta*). For *āṇḍolana-vidhi*, Hemādri, l.c., p. 745 f.

ii. 41², 50².—The "appointment" here mentioned would seem to have been arranged by Vichakṣhaṇā with the Jester during or before the scene between King and Porteress, ii. 0¹. The interval is "long" to the King, ii. 6²: cp. ii. 6¹⁵. To this arrangement, perhaps, the *saccaṁ edaṁ* of ii. 6⁴ refers. At ii. 41² the Jester gives the King to understand, if only in the vaguest way, that he is to meet the Heroine. I think the clandestine meeting which results from this appointment must take place in the night of the evening with which act ii. closes, since the meeting was then "at hand." It cannot be the meeting of act iii., which is some 40 days later. And the *aṣoka* scene involves no "meeting."—In this clandestine meeting, finally, we may see the occasion of the culmination of the Queen's jealousy and of her imprisoning the Heroine.

iii. 26.—Dr. Konow writes me that he now renders this stanza as follows: Als ein Schmuck für die Weltgegendfrauen, ohne (d.h. verschieden von) Safran und ohne Sandel, als eine Zierde für den Erdenrund, ohne Arm- und Ohren-ringe, als eine Waffe des Liebesgottes, die von Sosana und Mohana

verschieden ist (die nicht versiegt und nicht bethört), werden die Mondstrahlen angehäuft. — That is, he takes the three nouns substantive at the end of a, b, c, as in apposition with *-āvali*.

iii. 27. — "Some reference should be made to the profusion of jewelled ornaments of goldsmiths' work everywhere displayed. Strings of pearls and precious stones are hung on houses, doorways, and canopy-pillars, and worn by men and women. Hindu poetry constantly speaks of them as festive decorations of towns and houses, till it is not surprising that conventionalized jewelry should come to be a regular element of painted and carved architectural ornament (plates 6, 10, and 13)." — Griffiths, i., p. 16 a.

iv. 19^{64, 65}. — Konow writes me that these two passages seem to have been originally metrical [such was my own opinion], but that he has not been able to restore the verses.

iv. 20. — Since my note on *rehā* was written, I find that Dr. Konow has altered the electroplate of p. 158 and set up two articles *rehā*. — He doubts my interpretation of *vicitte*.

iv. 20¹². — A symbolical tying together of the ends of the sari-like garments of bride and groom is doubtless here intended. Dr. Konow refers me to Winternitz, *das altindische Hochzeits-rituell*, Vienna, 1892, where similar customs are cited: see pages 60, 64, 49. The like still obtain in Southern India: see J. F. Kearns, *Marriage Ceremonies*, etc., Madras, 1868, p. 40, 57. Cp. also G. A. Grierson, *Bihar Peasant Life*, § 1331, 1337.



Books for the Study of Indo-Iranian Languages

(Sanskrit, Prākṛit, Pāli, Avestan),

Literatures, Religions, and Antiquities.

Published by Messrs. Ginn and Company,
Boston, New York, Chicago, and London.

Whitney's Sanskrit Grammar.

A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Third (reprinted from the second, revised and extended) edition. 1896. 8vo. xxvi + 552 pages. Cloth: Mailing price, \$3.20. Paper: \$2.90.

Of the original edition of this work no description need be given. This new edition embodies new material, gathered by the author and by others during the past ten years, so far as it fitted into the plan of the work. In particular, the author has been able to correct and repair certain errors and omissions in the first edition, and to speak with more definiteness on very many points relating to the material and usages of the language. The paragraphing of the first edition has been retained throughout, though subdivisions have been more thoroughly marked.

Supplement to Whitney's Sanskrit Grammar.

The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by WILLIAM DWIGHT WHITNEY. 1885. 8vo. xiv + 250 pages. Paper: Mailing price, \$2.00.

The fact that the roots are briefly and clearly defined, and the forms conveniently given, makes this work useful even in the early stages of Sanskrit study. Each formation and derivative is dated according to the period of its appearance in the literary records of the language.



Cappeller's Sanskrit-English Dictionary.

A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, \$6.25.

This dictionary covers a wide range of Sanskrit texts. It is accurate, sufficient, and brief. Typography, paper, and binding are excellent. The size is truly handy; the price, small. The author had already published a Sanskrit-German Dictionary. This Sanskrit-English one, therefore, has practically the advantage of being a second edition, and is an improvement upon its German original in many ways.

Lanman's Sanskrit Reader.

A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. **Complete**: Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, \$2.00. **Text** alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. **Notes** alone, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

Sanskrit Text in English Letters.

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.



Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KÆGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.



Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.



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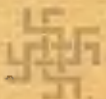
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çūra ; edited by Dr. HENDRIK KERN, Professor in the University of
Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer of the Netherlandish University of Groningen, has been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version has also appeared in revised form in Professor Max Müller's *Sacred Books of the Buddhists*, London, Henry Frowde, 1895.

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This volume contains the original Sanskrit text of the Sāṅkhya Aphorisms and of Vijñāna's Commentary, all printed in Roman letters. A German translation of the whole work was published by Professor Garbe in the *Abhandlungen für die Kunde des*



Morgenlandes, vol. ix., Leipzig, Brockhaus, 1889. "In spite of all the false assumptions and the errors of which Viñanabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced."—*Editor's Preface*.

The price of volume II.* is the same as that of volume I.

VOLUME III. — Buddhism in Translations. By HENRY CLARKE WARREN. 1896. 8vo. xx + 520 pages.

This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections, comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahood; while the sections of chapter v. are about Buddhist monastic life.

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Here for the first time in the history of Indian philology we have the text of a Prakṛit play presented to us in strictly correct Prakṛit. Dr. Konow is a pupil of Professor Pischel of Halle, whose preliminary studies for his forthcoming Prakṛit grammar have already made his authority upon this subject of the very highest. The proofs have had the benefit of Professor Pischel's revision. The importance of the play is primarily linguistic rather than literary.

The price of volume IV. is the same as that of volume I.

In preparation.

The Atharva Veda Sanhita, translated into English, with a full critical and exegetical commentary, by the late WILLIAM DWIGHT WHITNEY, Professor of Sanskrit in Yale University. Edited by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. Royal 8vo. Cloth.

An announcement as to this great work, with a full statement (from which this is taken) of its plan, scope, and contents, was made by the author in the *Journal of the American Oriental Society*, volume 15, page clxxi, April, 1892. The plan includes, in



the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S. P. Pandit in the great Bombay edition. Second, the readings of the Paippalada or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kauçika and Vaitana Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices.

We may perhaps add that the critical commentary has been made the most important feature of the work. No account, at once so systematic, extensive, and complete, of the critical status of any Vedic text has ever been undertaken before; and the material is here presented in just such thoroughly lucid, orderly, and well-digested form as the previous works of its lamented author would lead us to expect. Its publication will — as we hope — mark a new epoch in the history of Vedic criticism. To the student of folk-lore, and of primitive religions, the translation itself will offer abundant, interesting, and important material.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A.D.): critically edited in the original Pali by HENRY CLARKE WARREN, of Cambridge, Massachusetts. Brought out after his death by CHARLES ROCKWELL LANMAN.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr. Warren's plan was to publish a scholarly edition of the Pali text of the book, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors. The text, it is hoped, may be published without too much more labor. Of the translation about one-third is made; and it has been determined to complete the version and publish it as soon as is feasible.

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. xx., second half.



A Vedic Concordance: being an alphabetic index to every line of every stanza of every hymn of the published Vedic literature, and to every sacrificial and ritual formula thereof. By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in Johns Hopkins University.

The conception of the plan of this work dates back to the year 1892, when two separate announcements of it were published,—one in the *Johns Hopkins University Circulars* (vol. xi., no. 99, June, 1892), and the other in the *Proceedings of the American Oriental Society* (for April, 1892, Journal, vol. xv., p. clxxiii). It is nothing less than an alphabetic index to every line (*pāda*) of every stanza of the entire published Vedic literature and to every liturgical formula (*yajus*, *prāiṣa*, etc.) therein contained. In brief, it is a Concordance to the Vedic Mantras. It will enable the student of the Vedas to see at a glance every occurrence of a given text (verse or formula) in the whole Vedic literature and to ascertain with ease the liturgical uses of that text. Among the many uses of this collection the following may be mentioned:—

First, it will serve as a register of the *varietas lectionis* for the texts of the Vedic literature. The individual passages appear in different Vedic texts, often in different form, varying more or less in the choice or the arrangement or the grammatical form of the words.

Second, the Concordance will give the key to the liturgical employment of every Mantra as prescribed by the ceremonial books. It will thus become possible greatly to advance our knowledge of the hymns and the ceremonies in their relation to one another. The text and the liturgical action that accompanied it often serve as a mutual commentary each to the other, that yields us a clear understanding of both.

Third, the future editor of a Vedic text will find in a complete assemblage of all the Mantras an auxiliary of the very first importance. In the constitution of a Vedic text, the Mantras are the most intractable part of the material concerned, because they are written in a dialect which—differing, as it does, considerably from the classical speech—was imperfectly understood by the scribes. Since much of the material of this kind with which the future editor will have to deal, is quite certain (as experience shows) to be contained in the literature previously published, it is obvious how serviceable the Concordance will be in the establishment of the new texts.

This work, moreover, will be most useful in determining the relations of the different Vedic schools (*śākhās*) to one another. And divers subsidiary uses of such a collection as this will suggest themselves to various scholars. Thus the initial words of the several Mantras form by themselves a very considerable part of a word-index to the Mantras. And, again, the great frequency with which the Mantras begin with the name of a divinity, incidentally makes the book a most useful tool for the student of the Vedic mythology and religion.

